

A
CONTINUATION
OF THE
ANSWER
TO THE
History of Oracles:

In which the Objections inserted in the XIIIth Tome of the *Bibliothèque Choise*, and in the II^d Article of the *Republique des Lettres* for the Month of *June* 1707. are confuted; and the Opinion of the Fathers concerning the Heathen Oracles is maintain'd by several new Proofs.

Translated from the French.

With a farther Defence of *Justin Martyr*, and the other Fathers, in relation to the Statue erected to *Simon Magus*; and some additional Reflections on Mr. *Le Clerc*,

In a PREFACE.

By a Priest of the Church of England.

To which is prefix'd a LETTER to the Translator, by a Learned Hand, in Vindication of the Protestants against some REFLECTIONS in the CONTINUATION.

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CONTINUATION

OF THE

LETTERS

TO THE

History of Oracles

of which the Opinions differed in
all parts of the Christian Church
in the 17th Century of the Christian Era
for the Month of June 1700. are contained
in the Origin of the Letters concerning the
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A
LETTER
 TO THE
AUTHOR
 OF THIS
TRANSLATION.

SIR,

YOU find by Experience that Controversy is like War, once engag'd you know not when you shall put off your Armor. You had scarce finished one laborious and accurate Translation, when you found your self oblig'd to another of more Labour, and less Satisfaction; because besides the disagreeableness of repeating essential to Replies, they resolve finally into minute Discussions, into Parts infinitely little, the apprehension of which wearies and confounds the Understanding. But to you no Yoke is uneasy, which is laid upon you by God and Christ, and his Holy Catholick Church; against which if the Gates of Hell could prevail, this would be the time of pre-vailing. There is no Proof of Christian Religion, which even the Professors of it (not to

mention Atheists and Deists) have not endeavour'd to weaken and overthrow, by insinuating Objections from the new Art of *Criticism*, with which they think to unconvert the World; and out of pure Love of Truth to introduce an universal Scepticism into History and Science, Morality and Religion; to the end that Men being free'd from the Servitude of Knowledge and Belief, may live and die without Thought or Consequence.

But blessed be God, whose all-sufficient Grace has raised up in this unbelieving Age so many Defenders of the Christian Faith, who have pursued and forced Infidelity and Scepticism out of all their Retrenchments; and have prov'd demonstratively, that no solid Objections can be made to Christianity; and that what these great Pretenders to Reason advance against it, may serve effectually to gain more Profelytes to the Faith.

The Power of Miracles in the Primitive Church, and more especially the miraculous Power over evil Spirits, notoriously exercised by our Saviour, and his Apostles, and the first Planters and Propagaters of Christianity, has ever been, and ever will be an impregnable Proof, that our holy Religion came from God. The *Author* you translate has shewn with the clearest Evidence, that this Power over *Devils*, and particularly the Cessation of Oracles, is a Fact attested by Christians and Pagans, by all the Primitive Writers; and has been constantly believed in the Christian Church, till a few modern Criticks enter'd first into Suspicion, and then positively affirm'd, That Oracles were Priestcraft, and were suppress'd by Discovery of the Juggle; that the Pagan Priests were the Devils; and consequently that the Argument
drawn

AUTHOR of this TRANSLATION.

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drawn from the Cessation of Oracles, and used by the Fathers to prove the divine Power and Truth of Christianity, proves only, that Priests have been Impostors; and that other Priests have discover'd them.

Could these *Criticks* demonstrate the Existence of evil Spirits to be impossible; that would evidently prove their Oracles Imposture: But since they do not pretend to demonstrate this, and to do it is absolutely impossible; it follows, that evil Spirits, who by the Will of God may actually exist, may by his Permission possess Men, and Images, and Temples; and may really give Responses or Oracles; because that is not contradictory, but indeed most agreeable to their Nature; and consequently such Possessions and Oracles may be Matters of Fact, and capable of the same Proof, as all other Facts; and so the Question at last must be, whether Demoniacal Possessions and Oracles are Facts sufficiently prov'd; and if they are, all reasonable Men will believe them.

And that such Facts have been, the *Author* you have translated has prov'd by all the Evidence, that Facts which are past are capable of receiving; which is only Testimony. He has prov'd them by the Testimony of the Old Testament, admitted by all Jews and Christians; by that of the New, believ'd by all Christians; by the uniform Depositions of the ancient Fathers, which no true Catholick will reject; and by the Confession of Enemies, which in all other Facts is thought decisive. What Testimony can be imagin'd more full and satisfactory? But the evil Spirit of *Criticism* is not to be silenced; ejected it returns; conquer'd it resists; and as long as Words can be laid together, Objections and Evasions will swell up in-

to Volumes, and furnish weak Pretences for Infidelity. Such are evidently those Cavils, which have produc'd the *Reply* you are translating, apparently weak to all, who will impartially consider them, and take your *Author* for their Guide thro' that Labyrinth of *Chicane*, which has been rais'd by the *Magical Art* of *Criticisim*, and which may still rise up again, tho' it is totally demolished; for you are not to expect, that *this Dispute will be utterly silenc'd*, or that any Evidence can extinguish it.

I heartily wish your *Author* had not given a Handle to Unbelievers, either to deny or doubt of his Evidence, by joining to it things inevitable; Truth to Falshood; the Dispossession of Devils in the first Ages of Christianity, to the *Roman* Exorcisms; the Stories of Relicks, to the Miracles of the Gospel. What else is this, but to tie the Dead to the Living; and to tempt Men to Infidelity, by imposing upon them a necessity of believing all or nothing? Thus, as you have observ'd in your former Preface, if we will not believe Transubstantiation, they tell us we ought not to believe the Trinity; because 'tis equally against Reason; which if they could prove effectually, it would follow, that all reasonable Christians ought to be *Arians* or *Socinians*. And thus they likewise tell us, if we will not believe the *Roman* Infallibility, we can have no Certainty of Christian Faith, and should by good consequence be Infidels; and so the conclusion at last is, that they who cannot be Papists, ought not to be Christians, and that their Faith is Infidelity.

Now could these Gentlemen out of their store of Infallibility produce one direct demonstrative Proof of it; could they shew us the *Lateran* Transubstantiation in the Scripture; and make that

that perpetual Miracle appear to us possible, and intelligible; then for my part would I give up my Sense, and Reason, and Faith to their infallible Oracle; and believe as I could, that every thing is any thing without examination. But we are in no danger of being overwhelm'd with demonstration; and therefore may still make use of our Sense and Reason; may examine the meaning of Scripture; distinguish true and certain Miracles from such as are false or doubtful; be Christians without being Papists; and exempt our selves from the unreasonable Necessity, they would impose upon us, of believing all or nothing.

Your *Author* supposes the *Roman* Communion to be the true Church; and affirms:
1st, That in this Church there has been always a Power of working Miracles, and particularly of casting out Devils. 2^{dly}, That this Power is by the Promise of Christ to continue in it to the end of the World: And 3^{dly}, that these Miracles bear witness to the Truth of her Faith, and to the Purity of her Doctrine.

Now tho' it may seem a little too much in a Dispute against *Protestants*, (such as he will have this) to suppose and take for granted the main Point in Question between him and them; viz. That his is the true Church: Yet I shall pass that by; because if what he afterwards affirms be true, that will sufficiently justify the Truth also of that Supposition. If our Blessed Saviour has promised, that this Power shall always continue in the true Church, to bear witness to the Soundness of her Faith and Doctrine; and the Church of *Rome* always had, and still

* Preface. p. 1. Contin. of the Answ. p. 268.

has this Power, that is an undeniable Evidence of her being the true Church.

But these Affirmations are not to be taken upon the learned Author's Word: Nor is it enough for him to prove (which yet is all he pretends to prove) that Christ has made this Promise to his Church: He must also make good his first Proposition, viz. that this Promise has been all along, and still is fulfill'd in the Church of *Rome*: Otherwise all he says of the Promise is only arguing against himself; and that Interpretation, which he forces upon it in favour of his Church, is a direct Proof against her: For if this Promise of Christ to the true Church be to extend to all Ages, as he will have it; and he cannot shew that it always has been, and still is fulfill'd in the Church of *Rome*: This on the contrary is a plain Argument, that that Church is not the true. However let us see what he says of Christ's Promise in this behalf.

He cites two Texts for it: The first is *Mark* xvi. 17, 18. *And these Signs shall follow them that believe: In my Name shall they cast out Devils; they shall speak with new Tongues; they shall take up Serpents; and if they drink any deadly thing it shall not hurt them; they shall lay Hands on the Sick, and they shall recover.* Here it must be own'd, is a manifest Promise of a Power of working Miracles: Nor was the performance of it long deferr'd: For we find in the *Acts* of the Apostles, that all these Signs did actually follow them that believed in that first and earliest Age of the Church: and that they continued so to do for some Ages after, till Christianity was so far propagated thro' the World, as to stand no longer in need of these extraordinary Helps, we have the concurrent Testimony

mony of all Ecclesiastical Writers. But as this Promise is not pretended to extend to all Believers, for which yet the Text might afford some Grounds: So much less can it be extended to all Times; since there is not the least Intimation of any such thing in the Words, and all the Reason imaginable in the thing it self to conclude the contrary: To wit, that the miraculous Power here promis'd should last no longer, than would be requisite for the end, for which it was bestow'd, which was the planting and propagating of the Christian Religion. Accordingly in the Fourth Century, when Christianity was now so far propagated thro' the World, that the *Roman* Emperors themselves were from Persecutors become nursing Fathers of the Church, we find that Miracles were almost ceas'd: Insomuch that both *St. Crysostom*^b and *St. Augustin*^c, not only take notice of it, but among other Reasons of this, instance in that now mention'd. And about 200 Years after, even one of their own Popes, *Gregory the Great*, upon this very Text^d, owns, that

^b Hom. 6. in 1 Cor. 2. p. 276. Μὴ τοίνυν τὸ μὴ γίνεσθαι νῦν (ἡμεῖς), τεκμήριον ποιεῖ τὸ μὴ γεγενῆσθαι τότε, καὶ ὅτι καὶ τότε χρησίμως ἐγένετο, καὶ νῦν χρησίμως ἐγίνετο. & hom. 10. in 1 Tim. 3. p. 228. Πάθεν ἂν ἔχουσι πισδεῖσθαι; ἐπὶ (ἡμεῶν); ἀλλ' ἐγίνετο ταῦτα. & de Sacerdotis L. 4. p. 35. εἰ δ' ἂν μὴ δυνάμει ἐμείνης ἐδὲ ἰχθυόσας ἀπολέλειπεν.

^c August. de Civ. Dei. L. 22. c. 8. p. 754. Cur inquirunt nunc illa miracula quæ prædicatis facta esse, non fiunt? Possem quidem dicere necessaria fuisse priusquam crederet mundus, ad hoc ut crederet mundus. Idem. Retract. L. 1. c. 13. p. 13, & c. 14. p. 15.

^d Greg. Magn. Hom. 29. in Evangelia. p. 22. Sequitur: [signa autem eos, qui credituri sunt, hæc sequentur. In nomine meo dæmonia ejicient, linguis loquentur novis, serpentes tollent: & si mortiferum quid biberint, non eis nocebit: super ægros manus imponent, & benè habebunt.] Numquid

that Miracles were then quite ceas'd, and gives the same Reason for it, comparing the Power of Miracles in the Infancy of the Church to the watering of a young Plant, which as it is no longer necessary, than till the Plant have once taken Root; so Christianity being then rooted and settled in the World, had no more use of this extraordinary Nourishment.

If therefore any Judgment can be made of the meaning of this Promise of Christ to his Church, either from the Words themselves, which neither express nor imply its extending to all Ages; or from the End and Design of it, which require no such thing; or lastly from the event and manner in which it was accomplish'd, which evidently contradicts that Notion, even by the acknowledgment of one of their own Popes, then we may conclude, that our Author's Exposition of it is wholly groundless and precarious; and what Authority has he to support it? He cites no Father for it, and 'tis impossible to authorize it by Tradition.

And the very same may be said of the other Text, which he alledges for this extensive Promise; viz. *Joh. 14. 12. He that believeth on me, the Works that I do shall he do also, and greater Works than these shall he do.* For is this any more to his purpose? Do the Romanists work greater Miracles, than our blessed Saviour did? I do not say do they all, but do any of them?

Numquid nam, fratres mei, quia ista signa non facitis, minime creditis? Sed hæc necessaria in exordio Ecclesie fuerunt. Ut enim ad fidem cresceret multitudo credentium, miraculis fuerat nutrienda; quia & nos cum arbuta plantamus, tam diu eis aquam infundimus, quousque ea in terrâ jam coaluisse videamus; & si semel radicem fixerunt, irrigatio cessabit; hinc est enim quod Paulus dicit. Lingue in signum sunt, non fidelibus, sed infidelibus. 1 Cor. 14. 22.

And

And yet as I observ'd of the other, so this Text also may with more appearance of Reason be extended to all Believers, than to all Times. The only Miracle after our Saviour's Ascension, that may seem greater, than what he did upon Earth, was the Gift of Languages, and none more necessary to that, which was the end of all Miracles, the propagating of his Religion over the World: And yet the *Romanists* do not pretend to this. Now this Gift being expressly join'd in the Promise with the Power of casting out Devils, why must that Power be continued to the Church in all Ages by virtue of the Promise, and not this Gift? How can the Church of *Rome* lay claim to one part of the Promise, when they own they have no pretence to the other? And the Apostle of the *Indies*, as they call him, their great *Xaverius*, sufficiently owns this for them. He is always at a loss for Language in his Conversions; and tho' he cast out Devils, heal'd the Sick, and rais'd the Dead, yet he was forc'd to catechise with Fingers*, and instruct his Converts by didactical Nodding. When he arriv'd in *Japan* to convert the Country, he and his Companions were at first as mute, and as deaf as Statues. He was forc'd to begin with Grammar, and to learn the Rudiments of the Japonick Tongue; and when he began as an Infant to stammer out

* Nic. Orlandini Hist. Soc. Jesu Lib. 3. p. 96. Cum Xaverius eos Christianis ritibus instituere peregrinâ linguâ non posset, quod reliquum erat digitorum argutiis & nutibus imbuebat. ibid. lib. 9. p. 305. deinde sedulam & accuratam operam dare linguæ Japonicæ rudimentis aggressus — primis illis diebus Xaverius ac Socii tanquam mutæ quædam statuæ inter Japones versabantur, & ad eorum voces penitus surdi, cum multa de se dici agitariq; sentirent, obmutescabant. — Auditorum cachinnatione contemptâ rem constanter urgere, & balbutire perseverabat ad populum.

Words, he was even derided by his Hearers; and yet this is the Man, that did more and greater Miracles than Christ, and made more Converts than any of the Apostles.

But these Gentlemen must excuse me, if after all the Efforts I have made upon my Mind, to persuade my self of these pretended Miracles of *Xaverius*, and the other Converters of Nations, I cannot induce my self to give much credit to them; not only for want of sufficient Testimony; but especially because there is no possible account to be given, why the most necessary Miracle of all, the Gift of Languages, was still wanting in their Conversions. *Tongues*, saith St. Paul *, are for a Sign to them that believe not; and without that Sign all others are useless: For they cannot serve to Conversion without Instruction. If I know not the meaning of a Voice (saith the same Apostle †) I shall be unto him that speaketh, a Barbarian; and he that speaketh shall be a Barbarian unto me. So were the *Indians* and *Xaverius*, Barbarians to one another: And accordingly we find his mute Conversions were without any durable Effect; and they who were made Christians by Nods and Fingers, and baptiz'd without sufficient Instruction, soon forsook their Apostle, and their Baptism; and his Infant-Churches died, before they came to Speech and Understanding.

And as the *Romanists* do not pretend to this most necessary Miracle of all, the Gift of Languages: So we find them also destitute of all other Miracles in some of their Conversions. In the *West-Indies*, the Jesuit *Acosta*, tho' he believ'd a certain Relation of miraculous Cures wrought by four *Spanish* Soldiers in *Florida*,

* 1 Cor. 14. 22.

† Ibid. ver. 11.

yet of his own knowledge affirms nothing; but ^f inquires particularly into the Cause, why Miracles are not wrought by the present Missionaries for the Conversion of Heathen Nations, as they were by the Christians of the Primitive Church. And this seems a full and conclusive Testimony of a *Jesuit* against the fabulous Relations of his own Society; of the very Missionary himself reduc'd to apologize for the want of Miracles: As *Ribadeneira* likewise in the first Edition of the Life of *Ignatius* knew of no Miracles he had done, and excus'd the want of them, by labouring to prove his Sanctity without them. But in a second Edition, when the Society had got their Founder canoniz'd, then had he good store of * Miracles out of the *Roman* Registers, the inexhaustible Treasure of Legendary Fables.

I cannot conclude this Argument better, than with the Words of a great Author, who *inquiring* ² into the Reasons why this Power, and the other extraordinary Gifts of the Holy Ghost were given by God to the Primitive Churches, and not to the Churches of latter Times; and giving ^h an account how each of those Gifts ceas'd, when the Necessities of the Church no longer requir'd them, says ⁱ with respect to Miracles, that “ they also began to grow scarcer about “ the beginning of the third Century; after “ God had sufficiently seal'd the Truth of the “ Gospel by them; and in spight of the Powers of Hell brought the World to embrace

^f *Acosta de procurandâ Indor. salute. l. 2. c. 9. p. 218. & seqq.*

* *Alegambe Biblioth. Scriptor. Soc. Jesu, p. 394. de iis, quæ scripsit Ribadeneira agens Alteram inquit item ejusdem S. P. vitam breviorē, sed multis ac novis miraculis illustraram, &c.*

² *Dr. Hickes's Spirit of Enthusiasm exorcis'd. p. 43, &c.*

^h *Ibid. p. 49, &c.*

Ibid. p. 51, 52.

“ the Christian Faith. But yet because there
 “ still remain’d an Oracle ¹ now and then to
 “ be silenc’d; *Pythonists* to be exorcis’d; ma-
 “ gical Spirits to rebuked; or an insulting and
 “ blasphemous *Demoniack* to be disposseis’d;
 “ upon these, and such like Occasions ¹ God
 “ continued them longer in the Church; and
 “ yet they too ² ceas’d about the beginning of
 “ the Fifth Century; when ³ Idolatry was al-
 “ most quite extinguish’d; and when the
 “ Church built her Faith, not on present but
 “ past Miracles; and her *Hieroms*, *Augustins*,
 “ and *Chrysostoms* like us, were not inspir’d
 “ but studied Divines.

However in the following Ages the Pretence
 of Miracles was still kept on foot, their Num-
 ber was increas’d, the Circumstances of them
 were more prodigious, and they were always

¹ As that of Daphne in the Suburbs of Antioch in the Times
 of Constantius and Julian the Apostat, silenc’d by the Relicks of
 St. Babylas. Chryl. hom. 2. de S. Babylā. p. 458. Theodorit.
 Serm. 10. de Orac. p. 632. Sozom. Hist. Eccl. L. 5. c. 19.
 locis citat. Answ. to Hist. of Orac. p. 179. where there is an
 account of some other Oracles of that time, which were not yet
 ceas’d.

² As upon the building of the Temple by the Jews in Julian’s
 Time. Greg. Naz. 2. Investiv. in Julian. Orat. 4. p. 111.
 Ammian. Marcellin. l. 23. c. 1. A Miracle which Mr. Bas-
 nage (*History of the Jews*. L. 6. c. 14. §. 18.) does (I fear
 with no good Design) attempt to discredit; but in vain, as a late
 excellent Author has shewn at large in his Remarks upon that
 History. p. 11, — 28.

³ Aug. de utilitate credendi ad Honorat. Manich. c. 16.
 p. 76. Id. de verā Relig. c. 25. p. 501. & Retract. L. 1.
 c. 13. p. 13.

⁴ S. Chryl. de S. Babyla. hom. 2. p. 451. Ἐὶ δὲ λέ-
 γοι τις, ὅτι καὶ νῦν εἰσι πόλεις ἃ ἰσχυροῦσιν αἰματώδη
 καὶ εἰδώλων μανίαν ἐπιδεικνύμεναι, πρῶτον μὲν εὐαγε-
 μήτους καὶ ὁλίγας ἔρει.

produc’d

produc'd to verify new Doctrines, and to canonize the Authors and Defenders of them. And when by the Inundations and Conquests of barbarous Nations Learning and Religion were almost lost; and the World was sunk into profound Ignorance; then was the flourishing time for Relicks and Miracles; Credulity and Superstition thrust out Reason and Religion; and nothing could be invented so prodigiously fabulous, but that it was easily swallow'd without either Reluctance or Examination. And this Spirit of Delusion prevail'd yet more, when Monkery overspread the Christian Church; then not only new Martyrologies and Legends were made for ancient Saints, and Romantick Saints created; but the Founders of Orders, and whole Legions of the *Frateria* after them were canoniz'd by Volumes of Miracles, which in Popish Countries possess their Libraries; and the Collection of such Lives is one of the most bulky Works, that was ever undertaken since the Invention of Letters. And tho' the Belief of these Stories was forc'd upon Mankind by Prisons, and Gibbets, and Massacres; yet from the Time of St. *Augustin* to the Reformation, there have not been wanting grave Authors °, who have left Cautions against Miracles, and have complain'd of these Legends, as repugnant to common Sense, and a reproach to Christianity; and † others finding nothing more ridiculous, have made it the Subject of their Mirth and Rallery.

But since the Advocates of Popery are re-

° August. Expos. in Evang. Joh. Tract. 12. versus finem; p. 83. Lud. Vives in fine. Lib. 2. de corruptis Artibus. &c. Notes of the Church, p. 271.

† Boccacci.

solv'd never to relinquish their Claim of Miracles, as an authentick Proof of their Doctrine, be it so, for who can hinder them? But they must not think, that we will believe implicitly whatever they vend for Truth and Prodigy; we also are resolv'd to examine and judge for our selves, and to try their Miracles, and the Doctrines attested by them, whether they come from God.

If we follow their own Rules, in examining the Truth of Miracles, we get immediately into a Circle; and must find the true Church by Miracles, and these again by the Church; without whose Approbation, there can be no Certitude of Faith concerning them: and they themselves will never agree, what that Church is, to which belongs the Authority of approving Miracles; for 'tis impossible to shew, that any Miracle not recorded in Scripture was ever believ'd by the universal Church diffusive. Some of their Authors require the Assent of a General Council to the Truth of Miracles for canonizing Saints; and this Opinion has the Authority of Popes, and supposes the Infallibility of Councils, and that it may be certainly known, both what are the Conditions requisite, and when a Council has them; and when all this is begg'd and granted, the Miracles so authoriz'd will be very few, and not sufficient to prove the perpetuity of Miracles. But with *Bellarmino*, and all the Court Contraversy-Writers, the Bishop of Rome is the

* Ante approbationem Ecclesie non est evidens aut certum certitudine fidei de ullo miraculo quod sit verum miraculum. *Bellar. Tom. 1. Cont. 4. lib. 4. ch. 14. not. 11, p. 1012.*

* Vid. *Launoji. Epist. 5. p. 27.*

Church infallible, and 'tis his Authority alone that canonizes Saints and Miracles. Here then they must first prove the Infallibility of the Pope even in matter of Fact, before they can require our Belief to the Miracles authorized by him; and this Infallibility, and its Proof would be the greatest Miracles, that were ever wrought; viz. That Men most ignorant and vicious (such were many Popes) should have the Holiness, Justice, and Omniscience of God so far communicated to them, as to be incapable of erring in their Sentence of Doctrines and Facts, of which they have no knowledge themselves, but usually leave them to the Examination of others. So it is, that the Pope authorizeth Miracles. A Commission is sent for Instance to the *East-Indies*; the Commissioners always Well-wishers to the Saint, take the Depositions of Witnesses there, sometimes with the help of interpreters: Dreamers, Visionaries, Bigots, Infants depose. The Process ended, it is sent to *Rome*; there 'tis examined by Auditors of the *Rota*; these make their Report to a Congregation of Cardinals, and they to the Pope; who is solicited by Kings, States, and Cities, and so the Matter is ended, and the Canonization is perform'd with prodigious Pomp and Magnificence; provided the Solicitors have Money to defray the Charge; for without it all the Process is lost, the Saint and his Miracles are non-suited, and he must not expect to be canoniz'd in *Forma Pauperis*. The Pope in all this business knows nothing, but by Reports and Relations convey'd from distant Places, and handed to him thro' different Tribunals; and the Infallibility at last is resolv'd into the Honesty and Judgment of private Men, the first Eye-witnesses of the pretended Miracles.

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Thus

Thus the last Appeal for the Certitude of Miracles, is to the Understanding and Senses of Men, who will not deceive, and who take all Precautions not to be deceiv'd : to abridge this matter thorefore, let the *Romanists* shew, that they have as good Proof for the Miracles of their Saints, as there is for those of our Saviour and his Apostles, and of the Primitive Christians, and then we will believe them : these were attested by a Cloud of Witnesses, who seal'd their Testimony with their Blood ; and the Scripture-Miracles are universally believ'd by all Christians : but those of the *Romanists* are not universally believed among themselves, and are rejected by all other Christians ; and some of the most celebrated have not one single Witness present or contemporary to vouch them, as the Transportation, for Instance, of the blessed Virgin's House from *Palestine* to *Loretto* *, seen by none, mention'd by no Author of that Time, nor in the Century after it ; and yet this imaginary Miracle has had the confirmation of Popes ; has drawn the Vows of Emperors, Kings, Queens, Princes, and Republicks, who know nothing of the matter ; has occasion'd the greatest resort of Pilgrims, equally ignorant ; and which is a Point very material, has gain'd the greatest Treasury, that is now in Christendom. And this is generally true of their most frequented Places of Devotion ; their Reputation is founded on Miracles unattested, manifestly false or doubtful, as it would be easy to verify in many Particulars ; and so uncertain are the Miracles of that Church, that there is hardly any famous one, which has pass'd uncontradicted among them. Thus the *East-India* Mi-

* Vide Bernegger. Hypobol. D. Mariae Deip. Camera, &c.
racles

acles of the Jesuits are deny'd or doubted by the other Orders; and the miraculous Cures of the *Holy Thorn*, published by the *Jansenists*, are rejected by the Jesuits; and thus in the Times of the Anti-Popes, and in the Dispute about the immaculate Conception, contrary Visions, Revelations, and Miracles were vouch'd by the adverse Parties. And even at present in Popish Countries when a Miracle is publish'd, which happens rarely, 'tis usually a nine Days Wonder, immediately despis'd by Men of Understanding, and soon forgotten by the People.

But this Author you translate makes even false Miracles an Argument, that there are true; because the false suppose the true: That those of the Scripture and Primitive Christianity are true, is our firm Belief; but 'tis no consequence, that because things have been, therefore they are: There have been Prophets and Apostles true and false, does it follow that now there are true? There has been the Gift of Languages in the Church, now it is not; and tho' it be granted, that false Miracles suppose the true, it will not follow, that there are true at present, but that there have been, and may be.

But the best Proof that they have Miracles, is to let us see them; and here we are always ready to join Issue: Miracles sufficiently attested deserve Belief; and *blessed are they that have not seen, and yet have believed*: but if the *Romanists* say, that they have now a Power of Miracles, since they are not thus attested, let us see them, and then we will believe them. 'Tis evident, that the miraculous Gifts of the Apostolick and Primitive Church, were wrought in the Pre-

* Vid. Pere Annat *Rabat-joye des Jansenists* A. D. 1656. Cited in *Answer to Papists misrepresented*. p. 31.

sence of Unbelievers, * and were design'd to convince them, and did actually convert them ; and by these Miracles principally was Christianity propagated : But the pretended *Roman* Miracles have usually no other Witnesses, but those who have their Eyes shut by implicit Faith, and are capable of believing any thing. And when a Miracle does not succeed, the usual Excuse is, that Unbelievers are present : But then they should not censure our Unbelief ; for if they will work their Miracles only among their Confidants, what reason have others to believe them ?

And let them not appeal to their *Neapolitan* Miracle of St. *Januarins*, whose Blood kept in a Vial, tho' congeal'd and solid, yet set near to the Head of that Saint, soon becomes liquid ; for this pretended Miracle has never been duly examin'd ; sometimes the Blood has liquify'd before the time ; and if there is a real change, who knows how it is perform'd ? Natural means there are of doing it ; and as 'tis a change easily counterfeited, so 'tis good for nothing ; for what signifies it, whether Blood be fluid or solid ? And tho' this change has been wrought in presence of Hereticks, yet it has not converted them ; nor does it convince that People of the Truth of Christianity, since they yield to no Nation in the World in a vicious course of Life, which is an ill Sign of their Belief either of Miracles, or Christianity.

But I am sensible, Sir, that I have already transgress'd the bounds of an Epistle, tho' I have not yet said half what I design'd, and indeed thought necessary in vindication of the Protestants against the Reflections of your Author, both in his Preface, and throughout his

* See 1 Cor. 14. 22, 23, 24, 25.

whole Book. With respect to Miracles, I farther propos'd to lay down Rules and *Criteria*s for distinguishing the true from such as are false; to summon the *Romanists* to shew their Miracles, that we might examine them by these Rules; and to refute their Excuse of working no Miracles before Unbelievers, the very Persons^u, for whose sake Miracles should be wrought. As to Demoniacs, I propos'd to examine the *Roman* Office of *Exorcism*, and their Practice, which is manifest trifling and imposture, kept up merely to support the Credit of their Saints and Relicks. I would have observ'd too, that there are no Demoniacs in *France*, and several other Countries; that they are cast out by the Reformation; and that the usual Exorcists among Protestants are Magistrates and Physicians. I purpos'd also to say something upon that ample matter of Popish Relicks, on which many Observations and Reflections might be made; and to add a Word or two in the Conclusion, concerning the Worship of Images in the Church of *Rome*. You perceive, in undertaking this Subject, I began too high, and embrac'd too much; and was writing, not a Letter but a Treatise, as the matter requires. However if what I have already said be not a full vindication of the Protestants against your Author, and an Answer to all the Popery in his otherwise excellent and orthodox Book; yet it may serve at least as a Caution to the unwary Reader, to distinguish between the Argument of the Author, and the Errors of his Religion, which are sometimes mix'd with it: And since those Errors have been so often expos'd by our Writers upon that

^u Vide Constitut. Apostol. Lib. 2. c. 1.

Controversy, and all they alledge in defence of them so effectually baffled; it may be sufficient here to have pointed them out: Nor can more be necessary to justify your publishing the whole Treatise in English, which is of too great Service to the Christian Religion in general, to have been suppress'd for the sake of a few Errors, artificially wove into the whole Piece; a Practice very usual with the best Writers of that Communion; To many of whose learned Works the Christian Church is so much indebted, that it may very well become the Charity of our holy Religion, rather to overlook their Errors, hoping God will forgive them, and to publish their excellent Labours, with a grateful acknowledgment of the eminent Services done by them to the Cause of our common Christianity; and by none more than by your Author, in these two learned Treatises which you have translated. I am, &c.

* Vide Preface to Dr. Hickeys Devotions in the ancient way of Officers, &c.

THE

THE
PREFACE
OF THE
TRANSLATOR.

IN my Preface to the former Translation, having made some brief Reflexions on the Remarks upon the Original publish'd by Mr. Le Clerc; which no Man can doubt to be his own, who reads them, and knows him; for a farther Vindication of my Author, I referr'd the Reader to his own learned Pen: not doubting but he had already, or would soon employ it against this bold Writer, if he were still alive, and thought any of the Objections in his Remarks worth a Reply. Herein I confess I only spoke my Hopes, and the good Wishes of some, who I believe have more Veneration for our Holy Religion, and the Blessed Author of it; I am sure have more Reverence and Respect for the Fathers, who first propagated it over the World, than Mr. Le Clerc has: Had I been so happy to have done more, than hoped this; had I met with the least Intimation, that the Defence of my Author, which was so much desir'd, was already in hand, not to say, actually finish'd; I should most certainly never have troubled either my self, or the Publick with my own poor Endeavours upon

that Subject; which were likelier to want a Vindication themselves, than to be able to vindicate any one else. However those Hopes it seems were not without Grounds: For the Translation of the Answer to the History of Oracles was no sooner publish'd, but the learned Author's Continuation of it came over; which I thought my self oblig'd also to translate, both in discharge of a kind of Promise which I had made, to give a farther Answer to these Remarks my self, if any should be thought necessary, and no abler Pen shou'd undertake it; and especially to make some amends to my Author, and the English Reader, for that imperfect Vindication of the Answer to the History, attempted in the Translator's Preface to it.

I know nothing that can be added in confutation of these Remarks, and in defence of the Fathers of the Church, (for the learned Answerer has abundantly vindicated himself) unless it be upon the Subject of the Statue erected at Rome to Simon Magus; which old Objection against Justin Martyr, and several others of the Fathers, because Mr. Le Clerc is renewing upon every Occasion, without taking the least notice of what has been so well, and so often answer'd to it, and that against himself as well as others; and because the Author of this Continuation does not speak^b so fully to it, as if it had directly pertain'd to his Subject; nor so much insist on the Truth of the Fact it self, in vindication of the Fathers who relate it; as upon the unfair dealing of the Objector, who takes the Question in Dispute for granted, (viz. that the Fact is false) and charges the Fathers with Credulity for believing and relating it; where-

as several very learned Men ^b had not only follow'd, but vindicated them herein: And lastly, because this Cavil against the Fathers has been of late Years particularly inquir'd into, and most effectually refuted by the learned Mr. de Tillemont ^c, and Mr. Le Clerc himself been referr'd ^d to that Author for Satisfaction in this Point: Therefore for the benefit of the Reader, who if he understand the Original, yet may not be able to purchase a Book, which is already swoln into near 20 Volumes, and is daily increasing; and if it be possible to stop the Mouths of our English Cavillers and Scepticks, I shall here translate what that excellent Author says upon this Subject, in his Notes upon Simon Magus.

NOTE I.

Upon the Statue erected in Rome to Simon Magus.

“ It is a celebrated Question, whether there
 “ was a Statue erected in Rome to Simon Ma-
 “ gus, as to a God. *Justin Martyr* ^e affirms it
 “ twice in his greater *Apology*, address'd to the
 “ Emperors, to the Senate, and to all the Peo-
 “ ple of Rome: and sufficiently intimates, that
 “ it was the Emperor *Claudius*, and the Senate,
 “ who caus'd this Statue to be set up: At least

^b Hammond. Dissert. 1. c. 9. de Episcoporum jure adv. Blondellum. Spencerus in Annot. ad 1 Lib. Orig. cont. Celsum locis in hac continuatione citatis, p. 9, 10. Baron. Ann. ad ann. 44. §. 55, & seqq. Grot. Append. ad Comment. de Anti-Christo.

^c Memoires pour servir à l'Histoire Ecclesiastique des six premiers siècles, Tom. 2. Part 1. p. 340. & seqq.

^d Defensio S. Augustini adversus Joannis Phereponi in ejus Opera Animadversiones. p. 176.

^e Just. M. Apol. Maj. p. 69. d. & p. 91 b.

“ it

“ it is evident, that St. Cyril ^f of *Jerusalem* did
 “ thus understand him. St. Irenaus ^g asserts it
 “ positively, as a common Opinion, *dicitur*.
 “ *Tertullian* ^h, *Eusebius* ⁱ, and *Theodoret* ^k
 “ speak also of this Statue: The two former
 “ acknowledge plainly enough, that it was
 “ rais’d by publick Authority; and St. *Augu-*
 “ *stin* ^l expressly affirms it. *Justin Martyr* ^m
 “ says it was placed upon the *Tiber* between
 “ the two Bridges (that is to say in the *Isle* of
 “ the *Tyber*) with this Latin Inscription: *Si-*
 “ *moni Deo Sancto*. *Tertullian* ⁿ, and St. Cyril ^o
 “ of *Jerusalem* make mention of the same In-
 “ scription.

“ Some learned ^p Men of late have doubted,
 “ whether all that has been said concerning this
 “ Statue, be not false; and have not fear’d even
 “ to affirm as much: Because we do not find in
 “ any Heathen Author, that they ever rank’d
 “ *Simon Magus* amongst their Gods; (which is
 “ no Argument at all) and because it is
 “ known, that the *Romans* in imitation of the
 “ *Sabins*, worshipp’d one *Semo Sancus*, whom
 “ they affirm’d to be their *Hercules*. Nay, and a
 “ Statue was found about a hundred Years ago
 “ in the *Isle* of the *Tiber*, with an Inscription

^f Cyr. Catech. 6. p. 53. d.

^g Iren. adv. Hær. l. 1. c. 20. p. 115. c.

^h Tertull. Apol. c. 13. p. 14.

ⁱ Euseb. Hist. Eccl. l. 2. c. 14. p. 52. c.

^k Theodoret. Hæretic. Fabular. Comp. l. 1. c. 1. p. 191, 192.

^l Aug. de hæresibus ad Quod vult Deum. hær. 1. p. 8.

^m Apol. maj. ubi sup.

ⁿ Apol. ubi sup.

^o Catech. ubi sup.

^p Baron. Annal. ad. an. 44. Sect. 55. Salmaf. Not. in Spar-
 tian. p. 39. 2. P. Halloix de vitâ S. Justin M. p. 382—387.

“ little different from that, which *Justin Martyr* speaks of, namely this;

“ *Semoni Sanco* [or *Sango*] *Deo Fidio Sacrum*
“ *Sex. Pompeius Sp. F. Mussianus &c. donum dedit.*

“ This has given occasion to fear, that *Justin Martyr* may have confounded *Semo* with *Simon*; especially because it was very usual with those, who cut Inscriptions, to put an *i* for an *e*; and that his Authority may have afterwards engag’d the rest in the same Error. We find¹ also, that this *Semo* is sometimes call’d *Sanctus*, as well as *Sancus*: Insomuch that the Inscription might have been such, as *Justin Martyr* relates it, and yet have nothing common with *Simon Magus*.

“ But because it is not impossible, that *Justin Martyr* may have been mistaken, is that a sufficient Argument for us to believe, that he was really so? And that a Person of his Gravity, and so well acquainted with all the Theology, or to speak more truly, with all the Mythology of the Heathens, writing to the Emperor and the Senate, upon an Affair of very great Importance, has advanc’d a Fact of this consequence without examining it; and fallen into so ridiculous a mistake, in a matter publickly known, of which the meanest Artisan could have convinc’d him; and this particularly, when he wrote in defence of the Christians, that is to say, of Persons, who were no less the Objects of the People’s Scorn, than of their Hatred? We are not ignorant, what Treatment is

¹ Halloix de vitâ S. Justin. M. p. 384, 1 b. 387. 2. b.

“ usually

“ usually given to Persons, pointed at by the
 “ greatest part of the World, when they fall
 “ into mistakes, even of less moment than
 “ this. The Heathens therefore could not
 “ fail to take notice of this mistake; and if
 “ they did take notice of it, how could *Justin*
 “ *Martyr* excuse himself from making some
 “ Excuse for it in his *Second Apology*, which he
 “ likewise address’d to the Emperor and the
 “ Senate? How could he have the boldness
 “ to cite this very Passage in his *Dialogue*,
 “ p. 349. c. and to make *Tryphon* take notice
 “ of it, instead of endeavouring to conceal it?
 “ How came it to pass, that *Irenaeus* did not
 “ avoid committing the same Fault? But above
 “ all, how came *Tertullian* also to fall into
 “ it? There was no Man in the World better
 “ acquainted with all these Follies of *Paganism*.
 “ He wrote but 50, or at most 60 Years after
 “ *Justin Martyr*. This distance of Time had
 “ not effac’d the Judgment, which all Men
 “ had made of this Father’s *Apology*. *Tertul-*
 “ *lian* therefore knew all that had been ap-
 “ prov’d therein, and whatever Objections
 “ had been made against it. And yet if he
 “ had not known this before, he could not but
 “ inquire into it, when he was going to write
 “ upon the same Subject. *St. Augustin* was
 “ no Stranger to the *Sangus*, or *Sanctus* of the
 “ *Sabines*: And yet he says, that a Statue
 “ was by publick Authority erected, not only
 “ to *Simon*, but also to his *Helena*; which he

Id. ibid.

Tertull. rediuv. p. 98. 2. d.

Aug. de Civ. Dei. l. 18. c. 19. p. 585, 587.

Id. de hæresib. ubi sup. hæ. 1. p. 8.

did not take from *Justin Martyr*: And *Theodore*^w, who says, that the Statue of *Simon* was of Brass, gives us also occasion to think, that this History was not grounded upon one single Authority.

Besides we ought to consider, that the Inscription of the *Sabine* God *Semo*, which *Salmasius*^x supposes to have deceiv'd *Justin Martyr* (*viz. Semoni Deo Sancto*) is no where to be found. It is that which was found^y in the *Isle* of the *Tiber* (where *Justin Martyr* says, the Statue was placed) which gave occasion to say, that he had mistaken *Semo* for *Simon*. Now the difference between these two Inscriptions, *Semoni Deo Sancto*, and *Simoni Deo Sancto*, is evident enough, to prevent a Man's mistaking them, and confounding one with the other, if he have never so little Judgment and Exactness. But is there any likelihood, that *Justin Martyr* would not have perceiv'd, that the Word *Fidio*, which is attributed to this God *Semo*, absolutely chang'd the Sense, which he gave to this Inscription? And if he thought this Expression *Deo Fidio* denoted the Quality of the Son of God, why did he not insert it in his Apology? Was it less essential, than the others?

But if we also consider, that this Inscription bearing the Name of a private Person, could not reasonably be ascrib'd to the Senate; we shall be inclin'd to believe, that

^w Theodorit. Hæret. Fabular. comp. ubi sup.

^x Salmas. not. in Spart. ubi sup.

^y Baron. ubi sup.

“ this

“ this is not the same, of which *Justin Martyr* speaks; since it is manifest from the rest
 “ of the Passage, that the Statue he means,
 “ was erected by an Order of the Emperor and
 “ Senate. And this is what *St. Irenæus*, *Ter-*
 “ *tullian*, *Eusebius*, and *St. Augustin* seem to
 “ have believ’d; whether it be, that they
 “ learn’d it from *Justin Martyr*, or took it
 “ from other Authors.

“ Besides it is evident, that *Justin Martyr*
 “ speaks of this Statue, as of the only one in
 “ *Rome*; and yet there were several there con-
 “ secrated to *Semo Sancus*, not only in the *Isle*
 “ of the *Tiber*, but also in many other Places;
 “ as appears by that which *Baronius* mentions,
 “ which was erected on the *Quirinal Hill*.
 “ There have been also two others of them
 “ found^a in different parts of *Italy*.

“ It might be objected, that the Heathens
 “ did not give the Title of *Sanctus*, or Holy to
 “ their Gods. Yet we see in *Gruter*, that they
 “ did it sometimes; and that they also gave
 “ the Title of *Deus*, or God to those, whom they
 “ well knew to have been only Men; tho’ or-
 “ dinarily they made use of the Word *Divus*.

“ We must also consider an Objection^b,
 “ which a learned Man has made of late Years,
 “ to wit, that there is little probability, that
 “ this Statue was erected to *Simon Magus* in
 “ his Life-time; and that if we assert^c, that
 “ this was done after his Death, we overthrow
 “ all that is related, concerning his flight into

^a Bar. ubi sup. §. 56.

^b Gruter. Inscript. p. 96, 97, 98.

^c H. Valesii not. in Euseb. Hist. Eccl. l. 2. c. 13. p. 29. 1.

^d Id. not. in c. 15. p. 29. 2.

the Air, and his falling down headlong. It were easy to answer this Author in his own Words: For he seems to reject ^d as a Fable, all that is said of the Fall of *Simon Magus*: And if he be in the right herein, there will be no difficulty in saying, that *Simon Magus* was rank'd among the Gods after his Death.

“ But since we are enquiring after the Truth it self, and know not how we can reject a Story, authoriz'd by a great many celebrated Writers; may not we say, that notwithstanding this so shameful a Fall, the Reputation and Esteem of this wicked Person might still as easily subsist in the mind of *Nero*, as the Hatred and Contempt of the Apostles did? Since this Miracle did not only not hinder the Imprisonment and Death of *St. Peter* and *St. Paul*, but was even, according to several Authors, the very Cause of both: who can doubt, but the Instigation of Devils might have sufficient Power over a Mind, so unreasonable as that of *Nero*, to make him still preserve all the Reverence, which he had entertain'd for this wretched Person? It is but too commonly seen, that the most visible Accidents do not make us change an Opinion, in favour of which we are once prejudiced.

“ However I do not pretend to maintain; that the Statue of *Simon Magus* was made after his Death, since *St. Irenaus*, and *St. Cyril* of *Jerusalem* say, that it was erected by the Command of the Emperor *Claudius*; and I believe *Justin Martyr* thought so. *St. Augu-*

^d Ibid.

“ *stin* plainly affirms, that this was done at the
 “ Instance of *Simon* himself; and consequently
 “ in his Life-time.

“ But if it be strange, that the Madness of
 “ the Heathens should have proceeded to such
 “ an Excess, as to carry them to pay divine
 “ Worship to Men, whom they saw subject
 “ to the ordinary Infirmities of human Nature;
 “ this is not however without Example. The
 “ Fear Men had of *Caius*, and of *Domitian*,
 “ made them offer Sacrifices to them in their
 “ Life-time. The Devil may by other means
 “ have effected the same thing for *Simon Ma-*
 “ *gus*, especially if God permitted him to in-
 “ cline the Humour of *Messalina* that way;
 “ who was capable, both of being carry’d her
 “ self to all sorts of Extravagances, and of per-
 “ suading *Claudius* to them. *Philostratus*
 “ says, that *Apollonius Tyaneus* was treated
 “ as a God; that he was worshipp’d in this
 “ Quality; and that the City^e of *Lacedæmon*
 “ was ready in full Assembly to decree him
 “ divine Honours, if he had dared to accept
 “ them. We are inform’d by *Athenagoras*^f,
 “ that about the Year 180 the City of *Troas*
 “ erected several Statues to a Person nam’d
 “ *Nerullinus*; and even that they offer’d Sacri-
 “ fices to one of these Statues; because it was
 “ pretended, that it deliver’d Oracles, and
 “ heal’d the Sick, in the Life-time of *Nerulli-*
 “ *nus*, and when he himself was sick. And
 “ ’tis what all the World knows^h, that

^e Vit. Apoll. Tyan. l. 7. c. 10. p. 346. b, c. & l. 8. c. 2.
 p. 376. c.

^f Id. l. 4. c. 10. p. 188, 189.

^g Legatio pro Christian. p. 29, 30.

^h Act. 13. 10 — 17.

“ St. Paul and St. Barnabas had a great deal of
 “ difficulty to hinder those of *Lystra* from of-
 “ fering Sacrifices to them; and that only for
 “ one Miracle. In fine whatever knowledge
 “ any one may have at this day of the Man-
 “ ners and Laws of the *Romans*, and of what
 “ may, or may not suit with them; had not
 “ *Justin Martyr* and St. *Irenaus*, and especi-
 “ ally *Tertullian* and St. *Augustin* at least as
 “ much knowledge of that as we? And can
 “ we say, that there is no probability in a
 “ thing, which so great Men as they thought
 “ probable?

“ I do not think therefore, that we can re-
 “ ject as false, a Fact which *Justin Martyr* ad-
 “ vanc’d in the Face of all the *Roman Empire*,
 “ at a time when it was very easy to know
 “ the truth of it; a Fact which we have all
 “ the reason in the World to be assur’d, that
 “ no Man contradicted; and which was after-
 “ wards believ’d by St. *Irenaus*, *Tertullian*,
 “ *Eusebius*, St. *Cyril of Jerusalem*, St. *Augustin*,
 “ and *Theodoret*. These great Men do well
 “ deserve not to be accus’d of having impos’d
 “ upon themselves; when there are no other
 “ Proofs of it, but Possibilities, or Difficulties,
 “ of which they must have been as sensible,
 “ as we.

“ It is possible, says a learned Man^a, no
 “ ways addicted to popular Opinions, that
 “ *Justin Martyr* was mistaken in this Fact.
 “ But on the other side, there is no degree of
 “ Madness in point of Religion, of which the
 “ Impiety of the Heathens was not capable.

^a Rigalt. Not. in Tertull. p. 14. 2.

“ Dr. Hammond ¹ a famous Protestant of Eng-
 “ land does even ridicule the vain conjecture
 “ of those, who pretend that *Justin Martyr*
 “ has confounded *Semo* with *Simon*, and lead
 “ *Tertullian*, and so many other great Men in-
 “ to such a gross Error. Mr. *Fleuri* certainly
 “ is not ignorant of what *Salmasius*, and others
 “ have said upon this Subject, and yet for all
 “ that he repeats ² two several times what
 “ *Justin Martyr* says of it, without so much
 “ as taking notice, that there is any Contest
 “ about the Fact.

*Thus far this excellent Author, whom if the
 learned Dr. Grabe had read before he put out his
 accurate Edition of that Apology of Justin Mar-
 tyr, in which this Fact is first mention'd, he
 would in all likelihood, if not have conceal'd
 what Valesius and Salmasius have objected a-
 gainst it, yet rather have refuted their Objections,
 than given them the Countenance he does, by
 urging them ³ a-new. However Mr. Le Clerc
 may learn from him, and those other two great
 Men just mention'd, to oppose the Fathers, if not
 with that Respect and Veneration, which they,
 and particularly the learned Doctor always pays
 them, yet at least with a little more Modesty;
 and to object against them without insulting them.*

*I shall conclude this Subject with the Note of
 a late judicious Author ⁴ upon this Passage of
 Justin Martyr in his excellent Translation of
 that, and the other ancient Apologies; and this*

¹ De Episcopat. jurib. l. 1. c. 9. §. 13. p. 734. loco ci-
 tat. in hac Continuatione. p. 9.

² *Fleuri Hist. Eccl.* l. 1. c. 24. p. 5. & l. 3. c. 40. p. 363.

³ Not. in Apol. p. 51.

⁴ Mr. Reeves's *Apologies of Justin Martyr, &c.* Vol. 1.
 p. 54, &c.

the rather, both because the Character he there gives Daillé, against whom he defends that Father in this Particular, does so well suit Mr. Le Clerc, and the other Scepticks of our Age; and because he has there summ'd up in short, what has been said upon this Argument, particularly by the learned Author he refers to.

“ John Daillé, says he, in his *Abuse of the Fathers* (for that ought to be the Title of his Book) instead of commending the Authority of such Men, who lived so near the Apostles, both in point of Time and Vertue; instead of insisting upon their general agreement in Articles fundamental, and upon other truly admirable and edifying Excellencies in their Writings; this Author, says he, (and I may say the same of Mr. Le Clerc) chiefly pleases himself in picking holes, and exposing what he calls Faults, in the best light for a malicious Eye; like an ill-natur'd Painter, who draws a Shade over all the Beauties of a Face, and mainly employs his Pencil to magnify Scars and Pockholes; and this Passage among others he has pitch'd upon for the Discredit of *Justin Martyr*. All this is true to a Tittle of Mr. Le Clerc, who, besides what Dirt he transiently throws upon this and all the other Fathers in every thing he writes, as tho' that were not enough from a Pen that is scribbling perpetually, has of set purpose compos'd a whole Book of *Invectives* against St. Augustine: For the learned Vindicator of that Father against his *Animadversions*, has inform'd us, that Mr. Le Clerc is that pernicious Writer mention'd in my Author^p, who

° Defens. Sancti August. adv. Joan. Pherep. &c. Pref.

p P. 152.

has conceal'd himself under the name of *Joannes Phereponus*, to insult that Father with great Indignity, under the Pretext of giving us Notes upon his Works. *He has done little better in his own name by Eusebius and St. Jerom in his Criticisms on a little Tract of theirs.* But to go on with Mr. Reeves, after having mention'd the mistake Daille is pleas'd to charge upon Justin Martyr; and that not only Valesius had judg'd the Father impos'd upon in this matter, but that the learned Dr. Grabe is of the same Opinion, "who is just the Reverse, says he, of *John Daille* (and I add, of Mr. *Le Clerc*) and employs his Learning to keep us upon the ancient bottom, and justify the Fathers from the Errors of Transcribers: After this, and mentioning the grounds these great Men go upon, all which we have had above; he adds: "If this should be a mistake of our *Justin*, it is no great matter; but 'tis a mistake, wherein *Irenæus, Tertullian, Eusebius, Augustin* (he might have added *St. Cyril of Jerusalem, and Theodoret*) all concur. But when I consider, says he, that our Martyr himself was a *Samaritan*, and liv'd in the next Age; that he was a Person of great Learning and Gravity; of a Genius wonderfully inquisitive about matters of this Nature; that he was at this time at *Rome*; where every one, no doubt, could inform him (if he had not Latin enough for the Inscription) what strange God this was the Statue of, as easily as any one about *London* could tell now, whose the Statue is at *Charing Cross*; that he presented this *Apology* to the Emperors and Senate of

* De situ & nominibus Locorum Hebraicorum.

" *Rome,*

Rome, to whom he would be careful what he said; and not in two different places insist upon the same thing; and press for the demolishing of this Statue; which if not the Statue of *Simon Magus*, must needs be resented, as a bold and notorious Fable; and have a very ill effect upon his *Apology*, and the Christian Cause. When I consider these things, says he, they weigh much more with me on the side of *Justin*, and the other Fathers, than a conjecture merely grounded upon the Statue lately dug up, does against them. Moreover we learn, says he, from *Baronius* and *Gruter*, that there were other Statues to this *Semo Sangus* in several Places of *Italy*, besides that in the *Tiberine Island*, and so the Fathers could not be easily mistaken in this Pagan Demi-God; and *Lactantius* and *St. Augustin* expressly mention this *Sangus*, as the God of the *Sabines*; and the Christian Writers do likewise affirm, that the Statue of *Simon Magus* was erected by publick Authority, whereas this to *Sangus* was of private Donation by *Sextus Pompeius*; the Statue of *Sangus* was [probably] of Stone, that of *Simon Magus* of Brass. So that here we have two Statues [probably] of different Materials, and with different Inscriptions; and yet they must be one and the same, because the Fathers are to be discredited. Unless therefore *Daillé* and *Le Clerc* can prove, that the *Tiberine Island* could not hold two Statues; they prove nothing to the purpose: But some Men never think they make a good Figure, but when they stand upon the Ruins of Christian Antiquity. He concludes with referring us for fuller satisfaction in this matter to the learned Defence of *St. Augustin* against

Le Clerc p. 176. to which I had referr'd Mr. Le Clerc himself in my former Preface.

I was the more willing to transcribe this Note of Mr. Reeves's, to shew the English Reader the Substance of what the learned Author he refers to has written in Latin against Mr. Le Clerc upon this Subject; that when he hears this unanswerable Gentleman is again moving the same Objection against Justin Martyr, and the other Fathers, without taking the least notice of what is here said in their Defence (as there is little doubt but he will do upon the first occasion; having done the very same thing in his Remarks upon my Author's Answer to the History of Oracles, without minding what Monsieur de Tillemont had, in the Note above translated, written many Years before with so much force in confutation of this Objection) he may thence make an Estimate of the Ingenuity of our Critick, who, deaf to all Replies and Answer-proof, is thus capable of repeating any idle Objection as often as he writes, and endeavouring with the best grace in the World to put it off for a new one, tho' he knows, (as he cannot but do of this) that it has been answer'd once and again, and baffled beyond all possibility of Reply from any one, but a Man of Mr. Le Clerc's Assurance, who is only therefore unanswerable, because he is resolv'd never to be answer'd. But there is no need of waiting for new Proofs of his Disingenuity, after that multitude he has already given us in his endless Writings: Which whatever Evidence they may be of the great Pains, of which he is so vain to boast, under the name of Phereponus; are I am sure an undeniable one of his disingenuous unfair Dealing, almost in every thing he writes. Whoever has the patience to read over so many ill Books, will find himself overwhelm'd with Proofs of this nature

nature. Or if few have patience enough for that; yet even what has been now observ'd of this kind by my Author in this Continuation, and not long before by the learned Vindicator of St. Augustin against the Cavils of that insolent Writer, as also in vindication of Eusebius and St. Jerom against his ill-grounded and unmannerly Reflections by the learned Rhenferdius, whom I shall have occasion to mention again by and by, and lastly by the late judicious Remarks on his Bibliothèque Choisie will furnish us, even out of so small a part of his voluminous Works, with such a demonstration of his Disingenuity, as must satisfy all the World, that an Enquiry after Truth, which ought to be the chief End of all Writings of this nature, is the least Design of his, and that indeed he rather endeavours to dissemble and conceal it. For to go no farther, than to the last of those learned Authors now mention'd; and to take the very first Instance he gives us^a; what can be said in defence of a Writer, who has the Forehead, not only to charge several of the Fathers with an Opinion, directly contrary to that, for which their express Testimony is produc'd; but to pretend to make that Charge good from the Words of the very Author, who has produc'd the Testimonies of each of them at large in confirmation of that Opinion? The Case in short is this. Clemens Alexandrinus, Origen, Eusebius, and St. Jerom do all most expressly assert, that St. Paul was the Author of the Epistle to the Hebrews; and Dr. Mill, in his late accurate Edition of the New Testament, has not only asserted^c the same thing; but in

^a Remarks p. 174.

^c Prolegom. pag. 10.

proof of it set down before that Epistle the Testimonies of all these Fathers at large: Tet Mr. Le Clerc in his account of Dr. Mill's New Testament, as tho' he were a perfect Stranger to the Writings and Opinions of these Fathers, with which he pretends to be so well acquainted, and presumes upon all Occasions to make so bold: Nay as tho' his Prejudice against the Fathers had so blinded him, that he could not either read, or understand the Passages, which the learned Doctor has cited from them; does both assert: most positively, that these very Fathers, and many other Ancients and Moderns did believe, that the Epistle to the Hebrews was not St. Paul's; and also draw a confirmation of that Opinion (which he has the confidence to call theirs, in the Face of those Testimonies alledg'd against it) from what Dr. Mill says in confutation of those, who believe that this Epistle was first written in Hebrew: As tho', by bringing his Words to confirm it, he would insinuate, that the Doctor was of that Opinion too, notwithstanding his asserting and demonstrating the contrary from the most express Words of those Fathers; which had been such an Instance of self-contradiction, as Mr. Le Clerc himself is hardly capable of.

I might appeal likewise for Mr. Le Clerc's great Concern for the Truth, and his Ingenuity in searching after it, to his exquisite choice of Books in his Bibliotheque Choisie, in which those he recommends are usually such, as Mr. Van-Dale's or Mr. de Fontenelle's, written rather to obscure and undermine the Truth, than to illustrate and maintain it: and with respect to our own Nation, such as may deserve yet a severer Character, such

as Mr. Lock's Pieces, and the Book of the Rights, which seem purposely compos'd to overturn our Constitution both in Church and State, to make room for the Men of Latitudinarian Principles in regard of both. And if he happens to take notice of any useful Treatise, publish'd for the Service of Truth and Religion, such as the Answer to Mr. de Fontenelle, or even a most correct Edition of the New Testament it self; it is usually not to commend, but to write against it, and endeavour by his pernicious Remarks to prevent, what in him lies, all the good he seems to fear it may do. And indeed what less can we expect from one, who is little better than a meer Spinozist, or an Atheist in masquerade, as the learned Author of Spinoza reviv'd has prov'd^a? And the Character of him lately publish'd^b nearer home, where he is but too well known, is not much more favourable, viz. "That he abjur'd the Religion of his Ancestors (that I suppose of the Predestinarians) and betook himself to a Sect, which receives all Comers, (the Sect without doubt of the Free-thinkers) only that he might publish with Impunity all sorts of absurd and impious Notions concerning the most holy Points of Religion. It may not be amiss to take the rest of his Character from the same Author, by which it will appear, that his Learning is of the same size with his Religion, and like that merely superficial: For that Author

^a Append. p. 151, &c. See also Dr. Hickes's Prelim. Disc. to that Treatise. sub finem.

^b Burmanni Præfat. ad Petronium Arbitrum sub finem. Qui paternâ disciplinâ ejuratâ, ad sectam quæ nulli sepe fores opponit, se idem contulit, ut de Sanctissimis Religionis capitibus absurda quæq; & impia impunè in vulgus efferret.

shows

shows us^a, that this great Critick in his Edition of the Elegy on Mæcenas's Death, ascrib'd by him (falsely says this Author) to Albinovanus, has (under the Name of Gorallus, for he is always borrowing Names) been guilty of such Blunders, as even a School-boy would be asham'd of; has committed Errors against the common Rules of Profodia, at the same time that he takes upon him to censure the greatest Poëts; and betray'd such

* *Præf. ibid. Interim ne pergas in literis nostris, ad quarum ne principia quidem attigisti, ferocire, & ex Lexicis & Thesauris confarcinatis notis veteres scriptores conspurcare, monere te placet, cautius Poëtas tractes, & ut jam ineptas & compilatas explicationes præteream, saltem ab emendandis verbis Auctorum manum contineas, antequam te Ludimagistro in disciplinam tradideris, qui syllabarum modum te edoceat: nam hunc edoctus non poteris dubitare, an in Elegiz, quam tu falsò Albinovano adscribis, in Mæcenatis obitum, versu 41. sit rescribendum*

Illum viscosi viderunt vada Pelori.

Neg; si Profodiam Smetii inspicere tibi catenati in ergastulo tuo labores permisissent, in Severi Ætnâ versu 280. pro

Unde repente quies, & multo fædere pax sit.

libentiùs legeres, — & inito fædere. Neg; si legisset unquam in Eclogis Virgilii illum Versiculum

Namq; canebar uti magnum per inane &c.

Tu pro imperio jussisses operas exturbare voculam ubi in versu Corneliano 350. nec in ipso textu ignorantiz tuæ exemplum signâsses, edendo

Sparsa liquore manus sacros uti ventilat ignes.

Non indulgeres quoq; incertæ admodum conjecturæ ad Albinovani versum 388. corruptissimum, à quo caute manum abstinuit Heinsius, qui nullum dedecus censebat, non omnia sanare se posse ulcera, & Apulum urbem Daciæ ibi intelligi suspicareris; si modo à Ptolemæo, quem ipse adducis, Ἀπυλὸν dici, & idcò mediam syllabam producendam esse, si ulla tibi Profodiæ ratio esset, vidisses.

It is with the same Ignorance even of the common quantities of Words, that he takes upon him to correct Aldus, and where he reads — pugnantes suffocat & intus. Sev. Ætna. l. 319. without Ceremony to write — pugnantes & suffocat intus, either not knowing or not considering, that by this wretched amendment he alters both the quantity and signification of the Word.

¶ Ibid.

such an Ignorance ¹ of the ancient Customs in his Exposition of the Holy Scriptures, as well as of prophane Authors, as would not be pardon'd in the meekest Novice. He tells us, that Bronckhufius ² had design'd to expose both the Folly and Madnes of Le Clerc's Parrhasiana, and make him blush, if any thing could do that, to see, what a wretched as well as a malicious Judge he is of Poetry. He says that the Plan of this Work was drawn, and that the Papers are in his Hands, and threatens Le Clerc to make them publick. He tells him ³ how vain his Attempt is

to

¹ Ibid. infra. Tu Poetas Græcos & Romanos tractas, antiqui temporis ejusq; consuetudinum & rituum planè rudis. Quod te me temere affirmare credas, nunc breviter, fortè alias id planius demonstraturus, ostendam. Ad Albinovani versum 295 frigus Poetæ, malè sæpe à te accepto, objicis; alieno quoq; loco disticha posita, vitio furoris Poëtici, notas; & vocem aliquis, ut bilem scilicet moveres Grammaticis, de Liviâ vel Antoniâ exponis. Unde tibi verò tam elegans nota, nisi ex crassissimâ ignorantia moris Romani? Et quia nesciebas quinam hi Drusi comites essent, quos tu funus prosequentes fingis; cum vel pueri nōrint, comites esse cohortem illam amicorum, qui Imperatores in Provinciis comitabantur, & qui nunc, extincto Druso, squallebant, & corpus in urbem jam ex Germaniâ ferri institutum, piis lacrymis prosequiebantur. Hanc comitum appellationem si operose tibi nunc probarem, te ipso putidior essem.

² Id. ibid. Sed fæxo si manes & cineres revellere pergas, scias, quid de te, & Parrhasianorum tuorum stoliditate & ferocia vir ille senserit. Lineas enim jam duxerat, ad quas opusculum elaborasset, si otium & valetudo ipsi contigisset, quo perlecto, summo cum rubore, si modò erubescere possis, vidisses, quam misere & malignè de Poetis judicaveris: has schedulas, mihi ante mortem commissas, diligenter servo, neq; semper literato orbi invidebo.

³ Ibid. supra. Sed hæc leviora, & Grammaticis, qui circa res minutas insaniunt, tu majoribus descriptus Philosophus & Theologus, relinquenda clamabis. Sed quis cogit, quæso, te sublime illud ingenium ad Grammaticas & Poeticas ineptias demittere? An verò id agis, ut cirtatis tuis persuadeas, te magno illi Grotio, & paucis aliis Heroibus, qui in omnium disciplinarum partibus versati, miraculo esse meruerunt,

com-

to imitate Grotius and other great Men in his Art of Criticism, how unequal the Stock he sets up with, is to theirs; his, that is all second-hand, borrow'd from Dictionaries and Thesaurus's, to theirs, which was drawn from the Fountain-head; and demonstrates^b that he often offends

comparandum varæ eruditionis opibus esse. Sed hi, ingenti literarum flumine inundati, opus illud adgressi, tu ex Lexicis & Thesauris (quia, ut inter tuos iactas, hæc sacra aliter non constant) non ex ipsis antiquitatis fontibus, rivos tuos deducis.

^b Ibid. infra. Sed ut discas etiam, quàm malè leges tuas in explicandis auctoribus. quas ipse in Artis Criticæ Part. 1. cap. 1. §. 2. sanxisti, observes, relege, quæso, quæ in Parrhasianis tuis pag. 12. in Virgilio immeritò culpas: docuisti enim respiciendam semper in exponendis scriptoribus, consuetudinem temporum, quibus scripserunt, & rectè quidem. Sed an ergo latere tibi debebat, apud omnes superstitionis religioni addictas gentes, nihil magis pium & religiosum habitum fuisse, quàm intersectorum manibus parentare, & vindictam sanguine hostili, si copia esset, sin minus, servorum aliquot, aut vilium capitum peragere? Hoc nulli cyroni ignotum, & millibus, non ex Pœtis modò, sed Historicis gravissimis à viris doctis demonstratum, nonne aperte ostendit, hoc quoq; titulo Pium fuisse Æneam censendum, qui captivo sanguine, ex persuasionis communis ritu, umbras placat? Nihil hic crudele, nihil barbarum commisit Æneas; nisi & Alexandrum, qui ad tumulum patris plurimos occidit, nisi ipsum Augustum, qui ad aram D. Julio exstructam trecentos ex dedititiis hostiarum more mactavit, teste Suetonio cap. 15. (sed qui modum in numero excessit, & crudeliùs agere visus, quia dedititios, quibus parcere moris erat, occidit) nisi infinitos, qui ita manibus litârunt, eadem tibi causâ obruere velis: rectiusq; ergo ipsam superstitionem, & crudelia illa sacra, Romanis ab antiquioribus tradita, exemplo Tertulliani Lib. de Spectacul. cap. 12. quàm Pœtam, qui decorum optime servat, & nihil Romanis inusitatum Pœmati suo inseruit, acerbo tuo calamo notâsses. An ignorare tantum Theologum decebat, idèò præcipuè Christum & Apostolos tanto studio vindictæ cupiditatem, quàm nulla blandior animi adfectio, & quæ Gentilibus non modò alti animi argumentum, sed præcipuè pietatis opus videbatur, ex hominum mentibus eradicare, & persuasionem hanc, quæ totum orbem pervaserat, delere ex pectoribus mortalium conatos fuisse? Præterea an Romanis hoc tam triste & sævum videri poterat, qui omnibus triumphis innumeram captiv

offends even against his own Rules in that Art. He concludes that Perifonius has undertaken to expose this Critick's Ignorance in History, and that Rhenferdus has already begun to shew us his little knowledge in the Oriental Tongues, and in Sacred Geography; and that himself may one day farther manifest what Obligations the learned World have to Le Clerc. It is in Defence of Eusebius and St. Jerom in the little Treatise above

rum turbam, & ipsos Reges & Duces victos, postquam traducti per ora populi fuerant, trucidari, & ut victimas immolari; summâ cum alacritate & gaudio spectare consueverat? Nonne pudor est hæc pueris etiâ notissima, tanto Censori Poëtarum ignorari? Sed quod omnibus probabit, te nihil curare ipsas, quas dixisti leges, eodem illo loco (viz. p. 1. c. 1. §. 3.) Artis Criticæ, quo illas tulisti, violas, dum Matthæi verba ex cap. 8. vers. 12. (non 22 ut tu citas) ex hodierno more illustras, & cœnas veterum, ut nunc, noctu sumtas (quod à te probatum videre vellem) audacter affirmas; & deinde de voce *ἐμδο*, & agens, illius vim ab extraordinariâ Romanorum liberalitate, (de quâ Christum cogitasse quis sanus affirmabit?) arcessis.

Ibid. sed missum te faciamus, neq; Præfationem nos scribere, non Libellum cogitantes, quid in Historiæ præcæ cognitione profligaveris, cum id in se susceperit celeberrimus Perifonius, quem tu quoq; ut Grammaticum superbè tractasti, neq; etiâ quanta tibi orientis linguarum & sacre Geographiæ sit peritia, quam princeps in his literis clarissimus Rhenferdus tibi falsam justificationem eripere jam cœpit, nunc subnectam; aliâs fortè literato orbi, pro viribus meis, tua merita in Rempublicam Literariam producturus. Campum tibi jam latum aperiri vides, in quem maledicentia & obrectatio tua expatiari posset, & Bibliothecæ tuæ, si Petronium nostrum recensere volueris, largam materiem natam; quâ nos quoq; summis viris, quos quotidie detrectas, adjungas.

^d Rhenferd. Periculum Criticum in loca depravata Eusebii & Hieronymi de situ & nominibus Locorum Hebraicor. p. 2. Tamen enim viri Doctissimi Jac. Bonfrerius & Joh. Martiannus, ille jampridem, hic nuper, elegantissimos Eusebii & Hieronymi Libellos de situ & nominibus locorum S. S. summâ fide diligentiaq; ediderunt; eosdemq; Vir. Cl. Joh. Clericus novissime recensuit, & loca quadam emendavit: non pauca tamen malè affecta supersunt, quæ medicam manum desiderare videantur. p. 5. Cl. Clericus planè ἐπεξεύχετο. Id.

*above refer'd to, that the learned Rhenferdus
has undertaken this bold Insulter of the Fathers;
and tho' he has treated him in a manner much
more*

Id. Exercit. Philolog. ad loca vexata Euseb. & Hieron.
p. 3. Eusebius & Hieronymus non tantum olim à Librariis
pessimè sunt accepti, & passim corrupti; unde quibusdam
pravæ suspensiones de eruditione illorum sunt exortæ: sed
& hodiè multo deterius cum iisdem agitur, quando vel ab
ipsis editoribus, qui, quantum quidem ejus salvâ veritate
fieri poterat, defendere debuissent, datâ operâ simplicitatis
& ignorantiz accusantur, damnantur, & multis modis vexan-
tur. p. 4. Scribunt viri &c, ——— id falsè traducit Cla-
riss. Clericus. ——— Verum ergò esse negat Cl. Clericus quod
ambo patres magno consensu tradunt, & ——— repetunt;
quin imò illos *plebeia* & puerilis simplicitatis & credulitatis
insimulat, qui sibi ab *impostoribus*, nescio quibus, verba dari
passi sunt, iusto rei examine nequaquam instituto. Sed faxim
B. L. brevi intelligas, majoremve Patres in scribendo pru-
dentiam & peritiam ostenderint, an Cl. Clericus in illis car-
pendis audaciam. p. 5. Cl. Clericus hic rursus invenit, in
quo artem Criticam exerceat, ——— satis sanè pro impe-
rio fastuq; critico, sed parùm cum ratione & judicio. p. 8, 9.
Nihilq; causæ supererit, cur Cl. Clericus tanto cum fastu dicat,
I nunc, & crede Mystagogis. Quomodo si Cl. viro cum Patri-
bus agere lubeat; videat ipse, an non meliori jure illud
Poëtæ ipsi regeri possit; *I nunc, & verbis Patribus illude*
superbis: eisdemq; ignorantiz, plebeiz credulitatis, & su-
perstitionis accusa. p. 10. Hieronymum negligentiz & in no-
mine barbaro describendo, & in Codice Hebræo conferendo,
& deniq; in vocabuli versione imperitiæ accusat. p. 14. Nihil
causæ est, cur metuamus, ne alii viri docti Hieronymum ab-
surditatis arguant, &c.

Ejusd. Exercit. Philolog. ad loca deperdita Euseb. &c.
p. 8. Difficultates in hoc loco agnoscunt viri doctissimi. Bon-
frerius & Clericus, sed quâ ratione easdem tollant, non vi-
dent. p. 12. In eandem sententiam & Cl. Clericus commen-
tatur. *Peccatum est*, inquit, *ut videretur ἀνεργῆσαι*, (de
Hieronymo agic) & infra corrigit Eusebium. — In his doctis-
simorum virorum censuris audaciamne magis, an oscitantiam
admirer, nescio. p. 15. Cum Cl. Clericus ad illius (Eusebii)
testimonium provocet, & per speciem medelæ afferendæ illi
vim inferat. p. 17. Initio hujus tituli apud Hieronymum ho-
diè quædam leguntur, quæ illum maximæ imperitiæ utriusq;
linguæ.

more suitable to his own admirable Temper and good Breeding, than to the Deserts of a scurrilous Writer, who knows not how to pay the least deference even to the Fathers of the Church: Yet he has evidently shewn him, that that oversight and ignorance, with which he has the insolence to charge them, inexcusable as it is, is all purely his own; and that it is not those Fathers, but Le Clerc, that is so often, and so shamefully mistaken. And is not a Person of this Character very fit to set up for a Critick? Are not these admirable Qualifications for one, who makes himself an universal Judge of all the Learning of the present and past Ages; who presumes to write Animadversions upon the Fathers of the Church, as well as upon other Authors of greatest Note both among the Ancients and the Moderns; and takes upon him to publish Commentaries and Criticisms upon the Holy Scriptures themselves? There is hardly a Man of Note in any Country, says the Author: above mention'd, that has not

linguz, Græcæ pariter ac Hebrææ, suspectum reddunt, & Cl. Clerico occasionem dederunt acrius in bonum Hieronymum invehendi.

Ejusd. Exercit. Philolog. ad loca depravata & vexata Euseb. &c. p. 3. Inter alia loca à librariis corrupta & Criticis vexata, unde & Hieronymus erroris atq; ignorantie infimulatur, insignis &c. — Hic scilicet Hieronymus, si quid aliis credimus, patriam Obabi ad Moabitidem, ad Arnonem, inquam, & Arcopolim referat. Sic enim Cl. Clericus. p. 4. sed vehementer vereor, ne Cl. Clericus, dum Hieronymum erroris accusat, ipse toto cælo erret. — Quis enim Hieronymum tam ineptum, tam Historiz omnis & Geographiz ignarum fuisse putet, ut &c. p. 9. Nec quidquam causæ, cur doctiss. Hieronymus heic loci erroris accuseretur.

* Id. ibid. — si luce meridiana manifestius ostendero, nullum esse alicujus nominis eruditum, non in Belgio solum, sed in Galliâ, Britannia, Germaniâ, & ubiq; ferè, quem non ille Theonino dente adroserit, & quocum non manus conseruerit.

been censur'd by this mercenary Writer, who publishes his Ephemerides, (says he, he means his Bibliothèques) only to get Money, and raise his own Reputation upon the Ruins of the greatest Men; and like the Serpent in the Fable, not sparing those that give him shelter, has the Insolence to reproach the learned Grævius with writing for Gain^f, when he himself is in constant Pay of the Printers, and is always scribbling to get his Bread. He us'd as basely to flatter^g that and another great Man, during their lifetime; and yet, says Burman, they were no sooner dead, but he fell upon them in the most senseless and furious manner, and upon one of them only for having bestow'd some Praises, where this great Judge of Learning thought them not due. But I shall leave him to the farther Chastisement of all those learned Pens above-mentioned, that have undertaken him; and speak a Word or two to my own Author.

In Answer to his Reflections upon the Protestants, which he is pleas'd to renew in this Continuation, I hope I have in my former Preface sufficiently vindicated those of the Church of Eng-

^f Ibid. — Ut rem inde faceret, non erubescit mentiri, ipse Typographorum mercenarius, & qui omne unde vivit minimè ingenuæ operæ acceptum referre potest; qui in Ephemeridibus suis, eâ tantum mente, ut quæstum faciat, & famæ suæ fundamenta maximorum virorum ruinis superstruat, confectis, censorium opus in omnes exercet, & doctissimos quosq; viros Grammaticorum & Pedantum (venia sit voci) nomine semper appellare consuevit. — tamdiu hanc impotentiam in Gallulo, qui ad nostrum litus ejectus, & Batavâ munificentia recreatus, illos quorum sinu fovetur, quotidie morder & lacerat, tolerarunt.

^g Ibid. — Si deniq; demonstravero eundem gallulum fadè, dum viveret, Grævio, & Jano Bronckhusio — adulatum, quamprimum animum reddiderint, insanum & stolidum in modum cadavera eorum involasse.

land from his Charge of being Enemies to Miracles, by shewing him that we admit of all related in the Scripture, and of those of the first Ages of the Church, and (I may add) of all Miracles whatever, that are sufficiently attested. And if I confin'd my self to those of our own Church, it was not with any Design of excluding the Reform'd Churches abroad, whose best Writers agree with ours in this particular, as I there observ'd the learned Author himself had own'd ^h concerning one of them, and does the same here ⁱ, of several others : But it was in opposition to such Protestants as Mr. Van-Dale, and Mr. Le Clerc; whose Defence as I am no ways obliged to undertake : So for the Answerer to charge the Errors of these, and other such pernicious Writers upon the whole Body of the Protestants, because they are pleas'd to assume that Name, is the same degree of Injustice with that, done to the Primitive Christians by the Heathens, who accus'd ^k all the Professors of Christianity in general with those lewd and scandalous Practices, which were in use among some Hereticks, who call'd themselves by the Name of Christ. But if Mr. Van-Dale and Mr. Le Clerc are Protestants, yet I hope Mr. de Fontenelle is a good Catholick, even in my Author's Sense of the Word; and since he has in his History of Oracles, both adopted and maintain'd that erroneous Opinion, which has given occasion to these Reflections, and it is in Answer to that History, they are made; why were not they fasten'd upon the Catholicks rather, than upon the Protestants? And why must we suffer for the Errors

^h Answ. p. 70.

ⁱ Contin. of Answ: p. 122.

^k Vide Justin Martyr's first Apology; ch. 35. and Mr. Reeves's Notes on it. p. 57, 58.

of those, whom we do not own to be of our Religion; and his, whom they acknowledge to be of theirs, not be equally imputed to them? The learned Answerer might as well have gone a little farther, and for the sake of these two pestilent Writers, have laid his Accusation against the whole Dutch Nation, or all the Natives of Geneva in general; because Le Clerc was born there, and Van-Dale in Holland.

With respect to that Assertion in his Preface, that the Protestants by the Concession of their own Authors are for the most part little acquainted with Antiquity: His Reference is so very general (viz. only Grotius & G. J. Vossius in Epist.) that I cannot find the Passage he cites, nor therefore say any thing to his Authority: But as to the matter of Fact, tho' there was in the Age of those great Men too much reason to lament a general neglect of the Study of Antiquity, as well as there is still in ours, notwithstanding the Hopes a great Author¹ gives us of this Study's now beginning to revive among us: And tho' it is not unlikely, that Grotius and Vossius might both own and complain of this neglect, even among the Protestants; Since all Parties have had their share in it; and indeed nothing has contributed more to the multiplying of Parties in Religion, than this Ignorance and even Contempt of Antiquity; insomuch that one of those great Men, making this very Complaint, in a different Place^m from that quoted by my Au-

¹ Dr. Hickes's Letter prefix'd to the Answer.

^m G. J. Vossii Dedicat. ad Dissert. de genere Jesu Christi, circa medium. Quamobrem nihil æquè miserum statuo, quàm quòd iste antiquitatis contemptus, sive segnitie juvenutis, sive alià de causâ, quam dicere nihil attinet, tanta quotidie capiat incrementa.

thor, imputes it to that in a great measure^a, that some even doubt of the Truth of the Holy Scriptures: Tho' this be all very true, yet there is so little reason for charging this Ignorance of Antiquity upon the Protestants in particular, and so much less still for a Papist to do this, that to pass over Scaliger, Bishop Usher, Bishop Jewel, and twenty others, it were enough to instance in the two great Men cited by my Author, to shew him, that no Writers have been better acquainted with Antiquity, than some among the Protestants of the last Age; and we have not wanted as great Examples since, witness the incomparable Bishop Pearson, Bishop Beverege, and to name no more, Bishop Bull, who is still living, and has by his great Knowledge in Antiquity done such eminent Service to the Catholick Church, that he had the Honour to receive the Congratulations of the Clergy of France upon that account in a Letter * from one of their Bishops to a learned Gentleman of our Church. And we may appeal to all the Protestant Writers against Popery in general, to convince the learned Answerer, that the Papists, whose Tenets are by those Writers shewn to be all manifest Innovations, Errors mostly founded in a gross Ignorance of the purest Antiquity, are the most improper Persons in the World to charge us with that Ignorance, which is the very Mother of their Church, and has no greater Enemy than the Reformation: And still more, to charge us, as my Author is pleas'd to do, not only with being unacquainted with Antiquity, but with despising it.

^a Id. ibid. supra. Equidem non diffitebor, quamquam id sine mæore non possum, incidisse me in nonnullos, quibus de veritate scripturarum non liqueret. Sed fuere illi parim indocti penitus, partim aliorum potius studiorum gnari, quam vetustatis.

* Bishop of Meaux's Letter to Mr. Nelson.

The PREFACE, &c.

As to those Popish Errors, which the Author has thought fit to scatter up and down this excellent Treatise, they are the most considerable of them abundantly answer'd, and the rest sufficiently obviated in my learned Friend's Letter: And if there need any other Answer to the Texts alledg'd by him ° for the Worship of Images and Relicks, than barely reciting them, we may find them examin'd ¶ among the other Texts cited by the Papists in proof of the Points of their Religion, and shew'd to be alleag'd without ground.

I shall only add, that with regard to the Translation it self, and to the rendring of this Edition more useful by enlarging the Index, and examining and paging the Author's Citations, I have done the very same I did in the Answer, and also added a Catalogue of the Authors cited, and the Editions of them referr'd to in this Continuation, and in the Prefaces, over and above what were mention'd in the former Catalogue. And if any Pains I have taken herein may prove of the least Service to our holy Religion, by this farther Publication of what the learned Author has written with so much strength in defence of one great Proof of it, I shall think my poor Endeavours abundantly rewarded.

° Continuat. of the Answ. p. 199.

¶ Popery not founded on Scripture. p. 277, &c.

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THE
PREFACE
OF THE
AUTHOR.

When I undertook to confute Mr. *Vandale's* System concerning the Heathen Oracles, I had reason to expect that my Performance would not be very agreeable to the greatest part of the Protestants^a. I knew how much they were prejudic'd in favour of this Author's Book, and what particular Reasons they had to esteem, and to make the most of it. In order to confute it, I was oblig'd to maintain a constant Tradition from the first Ages of Christianity; which shew'd that the Power of working Miracles, and particularly that of casting out Devils, had always subsisted in the true Church, and according to the Promises of Christ^b would continue in it to the end of the World, to bear witness to the Truth of her Faith, and to the Purity of her

^a See the Protestants vindicated in the Translator's Prefaces to the Answer, and to this Continuation.

^b Mark 16. 17. And these Signs shall follow them that believe: in my Name shall they cast out Devils, &c. Joh. 14. 12. Verily verily I say unto you, He that believeth on me, the Works that I do shall he do also, and greater Works than these shall he do.

Doctrine. I shew'd that the Fathers, (whose Authority there was great Pains taken to overthrow, by making them pass for Men of weak Judgment, or of no Integrity) had said nothing concerning the Silence of Oracles, but what was very certain, and most worthy of that great Reputation, which they so justly acquir'd by their profound Knowledge and eminent Piety. In a word the Testimonies, which I produc'd from their Writings, did evidently prove, not only that the Sign of the Cross, (as well as the Honour which is paid to the Relicks of Saints in the *Roman* Catholick Church) had been in use in the first and purest Ages of Christianity^c; but also, that God had frequently authoriz'd these pious and beneficial Usages by many Wonders, and more especially by the miraculous Silence of Oracles. All these Truths being very opposite to the Errors of the greatest part of the Protestants*, it was easy to foresee, they would give them some disgust against a Book, which illustrated these Truths by a great many incontestible Facts and Authorities.

I was not surpriz'd therefore, that the *Journalists* of *Holland*, tender of the Interests of their Sects, endeavour'd to blemish these Truths, and to weaken those Testimonies, on which I maintain'd them. Yet I expected they would have gone to work after another manner, and employ'd better Artillery in this Attack, than that which they have thought fit to use. Any one that had read their Objections would say, that they neither well understood the Nature of the

^c See the Letter to the Translator.

^w See the Protestants vind. &c. ut supra.

Question, nor what sort of Proofs it necessarily requir'd.

And indeed what are all those Proofs, which they have alledg'd, but bare Conjectures and Suppositions, without the least Testimony or Authority? Is this the way of disputing in matters of History, and Ecclesiastical Antiquity? Is it reasonable to attack Facts which are well prov'd, with simple Conjectures only? Or is it sufficient to object Suppositions and imaginary Possibilities against authentick Testimonies? In a word, can we undertake to prove, that a thing was not done, by shewing that in strictness it might not have been done; or that it was done, by proving after a wild manner, that absolutely speaking it might have been done? Nay tho' these kinds of Conjectures, and Possibilities should have some force in themselves, yet would they have none in the Question before us, against so many Testimonies, and such express Authorities. However this is the Method, which the *Author* of the *Remarks*, and Mr. *Bernard* have taken; the one to justify Mr. *Van-Dale's* Paradox; and the other to support an Explication, which was a kind of abridgment of it, and which I thought my self oblig'd to confute, as I went along.

I can't persuade my self, but these Gentlemen perceiv'd the weakness, and even the insufficiency of these kinds of Proofs; and 'tis probable they made use of them, only because they found no better; and that for want of Antiquity, which refus'd them the Testimonies, they had need of, they thought they might have recourse to their own Imagination; which has furnish'd them with Possibilities and Conjectures in abundance. If this Conduct is not for the Reputation of their Judgment and Learning,

Learning, yet we can't deny, that it shews a Zeal for the common Interest of their Parties, among whom however I doubt not, but there are some, who will call them to an account upon this occasion.

Indeed if the Dispute here had been, concerning an Opinion particular to the *Roman* Catholick Church, the Protestants might perhaps take it kindly of them, to have attack'd it, tho' weakly and without success. Nay had it been supported and authoriz'd by Antiquity alone, since by the concession of their own Authors ^a they are for the most part little acquainted ^e with that; and since they very much despise it, they would not be sorry to be furnish'd with a pretence for despising it still more: But quite contrary, the Question here is concerning a Tradition, not only authoriz'd by the Fathers, and by all Christian Antiquity; but also generally receiv'd and approv'd by all the Christians of the last Ages, of what Persuasion soever they have been; and especially by those, whom the Protestants acknowledge as their Leaders and Teachers. Can any one therefore with their approbation make their best Writers pass for ignorant and weak Men? Will they take it well, to have a Tradition laugh'd at, which their Ancestors always respected, and made use of in their

^a Grotius & G. J. Vossius in Epist.

^e Vide Preface of the Translator sub finem.

^f There are none, not even the Socinians, but what have own'd that Devils were the Authors of the Heathen Oracles. See Crellius, who maintains it, and draws an Argument from thence to prove the Existence of God. L. de Deo ejusq; attributis. Cap. vi. p. 22.

Books^d, in order to maintain the Truth of the Christian Religion? And will they allow that any, to avoid certain Consequences contrary to their particular Prejudices, shall thus fall upon Christianity in general; rob it of one of its Proofs against Idolatry and Atheism; and undertake to shew, that it has maintain'd it self from the first Ages, only by the help of Illusion and Falshood?

However it will appear by this *Continuation* of my *Answer*, that the *Author* of the *Remarks*, and Mr. *Bernard* have had but ill success in their Design of giving some colour to Mr. *Van-Dale's* Paradox. I ought perhaps to have despis'd their Objections, all the weakness of which there is no body, but may easily discover without help. But that indecent manner, in which the *Author* of the *Remarks* has upon this occasion treated the Fathers: The Ignorance and Malice, which he has shew'd in attacking several Opinions of the Catholick Church: Those unjust and rash Suspicions, which he has spread to impeach the Sincerity of the learned Men, who at present defend her by their Writings, Lastly the Poison of that impious *Socinianism*, which he could not forbear to instil into the latter part of his Book: I say all these Excesses, into which he is run, and which I could not conceal without a Crime, would not let me continue in silence any longer.

I have therefore confuted the *Remarks* of this bold *Writer*, by alledging positive Proofs all along, and authentick Testimonies in opposition

Mr. Martyr, du Pleffis-Mornay, Grotius, Episcopus,
cited in the first Part of this Continuation.

to the rashness of his Conjectures. I could easily have added more of them, but that I thought it superfluous. Indeed I don't know, but that setting all these Authorities aside, the best way of defending the Fathers of the Church, when treated with so much Indignity, would be that, which a great Man^h among the *Romans* formerly made use of, to defend himself against the Calumnies of one, to whom he thought it below him to give a direct Answer. Thus therefore using that no less noble than plain Method, which then succeeded so well with him, and would yet better suit with those great Men, of whom we are speaking; it were sufficient for their Defence to give this short Answer, All the Fathers of the Church have maintain'd, that Devils were the Authors of the Heathen Oracles, and that those Oracles were miraculously reduc'd to Silence by the Power of Christ, the Invocation of his Name, and the glorious Sign of his Passion. Of late two or three Protestants, *Anabaptists*, *Arminians*, or *Calvinists* have taken upon them to deny it: Which of these ought we rather to believe?

^h Quintilianus L. 5. cap. 12. p. 404. Autor Libri de Viris illustribus, in M. Æmilio Scauro. cap. 72. p. 504. Valer. Maximus L. iii. cap. 7. §. 8. p. 138. quo referente, hæc Scaurus: Varius Sacronensis Æmilium Scaurum regia mercede corruptum, imperium Populi Romani prodidisse ait: Æmilius Scaurus huic se affinem esse culpæ negat: Urri creditis? Cujus dicti admiratione Populus commotus, Varium ab illâ dementissimâ actione pertinaci clamore depulit.

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ERRATA.

- P. ix. Not. l. 2. r. *πῶς*, and l. 5. r. *Sacerdotibus*.
 x. Not. l. 1. r. *numquidnam*.
 xii. l. 25. for *the*, r. *ebat*.
 xii. l. 4. r. *be*.
 xvii. l. 20. r. *Interpreters*.
 xxvi. l. 21. r. *Tiber*.
 xxxv. l. 1. for *be*, r. *the*.
 xlv. Not. l. 6. r. *authoribus*, *quas*.
 xlvii. Not. l. 15. for *Id. ibid.* r. *Butman. ubi sup.*
 xlviii. Not. l. 7. r. *Grammaticorum*.
 P. 9. Not. l. 1. and p. 25. Not. l. 15. r. *Proemial. Premia*.
 10. l. 10. after cap. 13. add p. 108.
 11. l. 12. after *Spartianum* add p. 39.
 12. l. 13. from the bottom, r. *Quinquennialis*.
 14. l. 14. from the bottom, r. *dehinc*.
 28. l. 4. and 5. from the bottom, r. *μάλισα*.
 30. Not. l. 2. r. *ἐμπαλῶσι*.
 l. 8. r. *πῶς*.
 40. l. 1. after *did*, dele comma.
 60. Not. l. 6. r. *χρηπᾶ*.
 67. l. penult. r. *σωροῦντας*.
 76. Not. l. 2. for *parus*, r. *porro*.
 105. Not. l. 4. and 5. r. *ὑποβίαις*.
 111. Not. l. 1. r. *August. Lib. lxxxiii. Quest. quest. 79.*
 118. Not. l. 5. for *ἔξ*, r. *ἔξ*.
 124. Not. l. 16. r. *σωισαυεν*.
 142. Not. l. 3. r. *δαίμωνων*. and l. 5. r. *ἡμοφαγίαι*, and
 l. 7. r. *δενδύσαι*.
 146. Not. l. 17. r. *Spirituum*. and l. 18. r. *fine*.
 147. Not. l. 23. r. *λίσαντων*.
 159. l. 7. from the bottom, r. *cæterofq;*
 168. Not. l. 5. for *ad*, r. *ab*.
 170. Not. l. 9. r. *αὐτοῖς ἐπιθῆξωμαι*.
 222. l. 14. r. *Diriadota*.
 238. Not. "Clem. Alex. &c. to be referr'd to Authors; l. 9.
 from the bottom of p. 237.
 261. 263, 265, 267. Marg. l. 1. r. Chap. xix.
 274. Not. l. 9. r. *ἐνταχθῆσα*.
 273. l. 12. from the bottom, r. *Septuagesimum*.
 283. Not. "Vide Smigl. &c. to be referr'd to Socinians, l. 18.
 p. 282..
 285. Not. l. 3. for *is*, r. *y*.

Besides these there are several Faults in the Accents and Spirits of the Greek, the chief *ω* for *ω̃*, p. 140. *αὐτῶ*, *αὐτοῖς*, for *αὐτῶ*, *αὐτοῖς*, p. 140, and 170. and *γινωσκᾶ* for *γινώσκει*, p. 261. which the learned Reader will please to correct.

A
CONTINUATION
OF THE
ANSWER
TO THE
History of Oracles,
Address'd to
M^r. LE CLERC:
The First P A R T.

In which what the *Author* of the
Remarks alledges to maintain the false
Reasons ascrib'd to the Fathers, is con-
futed: and those which did really con-
vince them, that Devils were the Authors
of the Heathen Oracles, are confirm'd.

S I R,

S I N C E you were pleas'd to insert in
the thirteenth Tome of your *Bibliothèque*
choisie^a, the *Remarks* which a learned
Man, whom I have not the honour to
know, has made upon my *Answer to the History*
of Oracles: I hope you will be so just also to

CHAP. I.
The occasion of
this Book, and
why address'd
to Mr. Le
Clerc.

^a Bibliothèque choisie de l'Année 1707. Tome xiii. Ar-
ticle iii. p. 178.

PART I. make mention there of the Refutation of them, which I thought my self oblig'd to write, and do here take the liberty to address to you. I may tell you before we go any farther, that I was glad this learned Man undertook to be Moderator of the Dispute between Mr. *de Fontenelle* and me: and tho' I soon found, that he was not by far so disinterested and impartial, as he professes, and ought to be, yet that did not hinder me from reading his *Remarks* quite through with some pleasure. It is true he endeavours to weaken my proofs as far as he can by vain Conjectures: many of them he conceals, as if I had not said one word of the matter; and seeks throughout by a thousand chimerical possibilities to elude the Facts that I have produc'd, which are both certain and well prov'd. But at last after all these Efforts he has been oblig'd to grant me the greatest part of what I have affirm'd, and particularly the two principal Points, that I undertook to maintain, which are, First, That Devils were the Authors of the Heathen Oracles: Secondly, That it's false, that the Fathers did ever teach, that these Oracles ceas'd at the very moment of Christ's Birth.

The unfair Conduct of the Author of the Remarks.

He declares himself against the Fathers, and against several Doctrines of the Faith.

I was pleas'd therefore to see, that this learned Man could not forbear owning these two Points, which are of so much Importance to the Honour of Christianity, and to that of the Fathers of the Church, who were unjustly accus'd of having impos'd a manifest Falshood upon us for a proof of our Religion. But this pleasure was much allay'd by the trouble it gave me to see, that by another less open but more malicious Method, he labour'd to overthrow those very Truths, and flew out into several Expressions of Contempt against the Fathers,

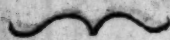
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thers, and against many Doctrines and pious Usages, authoriz'd by all Christian Antiquity, and generally approv'd throughout the Catholick Church. I do not doubt but Mr. *de Fontenelle*, who is a Man of Honour, and sound Principles, had the same displeasure himself, and took it very ill of his pretended *Defender*, that he had made his Cause still worse, by a Defence made up of Errors against the Faith, and of Invectives against the Fathers. Besides, as he is a Person of great Learning and Penetration, he will easily have discover'd the weakness of all those Conjectures, which this Author advances to justify his Systeme; and that is what I am going to shew in a few words, following him almost in the same manner, as he himself has follow'd me. I desire you, Sir, to give a faithful account of my *Answer* to the Publick, as well as to the Person, whose *Remarks* I here examine, whom without doubt you know perfectly well.

This learned Man is at first setting out of-
fended at my saying, that Mr. *de Fontenelle* had taken the Materials of his Book from a Treatise of Mr. *Van-Dale*, an Anabaptist Physician, by Profession hard of Belief, and who passes even amongst his own Party for a Man of ill Opinions; *because*, as he adds, ^b *it signifies nothing who furnished him with the Materials he makes use of, provided they are good.* That is true: But is there not good reason to suspect, that they are worth nothing, when drawn from a Fountain that is corrupted? And can it be taken ill, that the matter should be represented as it really is, if nothing be affirm'd but what is certain and notorious? Does not every judi-

There was reason to shew from whence Mr. de Fontenelle had taken the Materials of his Book: and the rather, because the thing was publick.

^b Bib. chois. *ibid.* p. 183.

PART I.  cious Reader study first of all to acquaint himself well with the Author, which he has before him, to discover whence he borrows his Materials, to discern with what Judgment he writes, and to penetrate, as far as possible, into the end he proposes to himself, in order to judge the better of his Works? And when he has by sure Methods found out the Poison, which is hidden in them, can any one take it ill, that he cautions others, lest they should suffer themselves to be surpriz'd with it? Have not Mr. *de Fontenelle* and Mr. *Van-Dale* said, in order to overthrow the Authority of the Fathers, that they took their Opinion concerning Oracles and *Demons* from *Plato*, and the Philosophers of his Sect? And does not the Author, who writes *Remarks* upon me, assert the same thing? affirming moreover that the Fathers *'retain'd every thing of the Philosophy of Plato, which they thought consistent with Christianity, and that they endeavour'd even to reconcile with the Christian Theology some Doctrines which are contrary to it*; and which they had learn'd from this Pagan Philosopher. And shall these Gentlemen have been allow'd to assert, that the Fathers of the Church took their Opinion from *Plato*; and shall not I be permitted to say, that Mr. *de Fontenelle* took his from Mr. *Van-Dale*? Shall it be lawful for them to advance an Opinion so false, and so injurious to the Fathers, as that; and may not I speak a Truth generally known to all those, who have read Mr. *Van-Dale's* Books? Must all be approv'd, which they say upon this Subject, and upon several other Occasions, to decry the Fathers, and

^c *Id. ibid.* p. 209, 210.

bring them into Contempt; and must what I say of Mr. *Van-Dale*, tho' less than what may be truly said, appear ^a *disobliging, and savour of the Spirit of a Party?* And is not this niceness particularly remarkable in a Man, who like our *Author*, treats the Fathers as credulous, imprudent, and partial Writers, and such as are altogether unworthy of Belief, as we shall see in the sequel of this Discourse?

Chap. II.

He says I am in the wrong, ^c *to make it a Crime in the Author of the History of Oracles, that he had the boldness to declare himself against the common Opinion of the Fathers, who ascrib'd the Heathen Oracles to Devils, and transiently to laugh at those, who without examination have followed them herein.* It is true I thought it very strange, and so I do still, that Mr. *de Fontenelle* should have undertaken to maintain a Paradox contrary to the unanimous Opinion of the Fathers, and Ecclesiastical Writers of all Ages, and in a word of all Christians without exception down to Mr. *Van-Dale*, who was not able to find so much as one Author, not even among the Protestants ^{*}, who had been of his Opinion:

CHAP. II.
The constant and universal Tradition of the Opinion opposite to Mr. Van Dale's Systeme.

^a Bib. cholf. *ibid.* p. 183.

^c *Id.* *ibid.* p. 184.

^{*} Mr. *Van-Dale* glories in this towards the End of the second Chapter of his first Dissertation, p. 52. His Words are these: Sed quia minimè mihi aliorum auctoritati in hac materiâ innitendum duxi: nihil aliud mihi inde deperiit, quàm quod neminem huc usq; invenerim, qui id, quod ego verum esse ducebam, aut perspexerit, aut cordatè defendere publicè ausus fuerit. He had already said, speaking above (*ibid.* p. 46.) concerning the Authors of the last and of this present Age, that he had found none, but what either wholly or in part did own the Devils for Authors of the Heathen Oracles: Neminem inter ipsos reperio, qui non aut omninò, aut pro parte saltem, au-

PART I. nion: this, I say, appear'd very strange to me, and I believe it will appear so to all that consider it. Yet I did not make this a Crime in Mr. de Fontenelle, knowing his Probity and Integrity. I never thought him any otherwise culpable, than in suffering himself too easily to be dazzled with the vain Erudition of Mr. *Van-Dals*.

Nothing more
than a little
good Sense and
Religion is ne-
cessary to make
Men submit to
the unanimous
Opinion of the
Fathers, even
when they do
not propose Ar-
ticles of Faith.

My Censurer adds. *I easily see, that this may create a Disturbance in the Imagination of some Men, who admire Antiquity without knowing it, or believe with good Reason that it is necessary to admire it, in order to their Advancement unto Benefices and Dignities in the Church.* What a Representation is this? As if all those, who admire Antiquity, who acknowledge the eminent Learning and Sanctity of the Fathers of the Church, and believe that their unanimous Consent is of very great Authority, were either ignorant Persons, or bias'd by Interest. No, there is nothing necessary but a little good Sense and Religion, to oblige Men to submit to the unanimous Opinion of the Fathers. To read something of their Works with an equal and unprejudic'd Mind, is enough to engage Men to admire them; and those who despise them, as our Critick does, do thereby make it appear, either that they are not vers'd in them, or that they are engag'd in such Errors, as oblige them to speak evil of the Fathers, in order to over-

torem illorum statuat Diabolum. *This obliges him at the beginning of his Third Chapter, p. 53. to say with a great deal of Courage: Dum igitur nihil auxilii à talibus tantisq; viris expectandum est: Age! ipsi rem arduam multis forte visam ag-grediamur, ac proprio Marte propriam nostram opinionem defendere, ac stabilire conemur,*

Bib, chois. ibid. p. 184.

throw

throw an Authority, by which those Errors are Chap. II.
condemn'd.

He proceeds thus. ^a *It was in reality no Article of the Christian Religion, that Oracles were deliver'd by Devils.* And who ever said it was?

But is there nothing then, besides the Articles of the Christian Religion, which we ought to believe? Is there no more Human Faith among Men? Shall it from henceforth be lawful to reject an Opinion, approv'd by the Consent of all Christians for Seventeen Centuries, and firmly grounded upon the Holy Scripture, tho' not propos'd as an Article of Faith, without incurring the Guilt at least of very great Rashness?

^b *But the Consent of the Fathers, adds he, cannot be urg'd, but in Matters which concern the Faith.*

Why should the Fathers of the Church, in Matters relating to Religion, as that now in question, be in a worse Condition, than all other Authors? To prove a Point of History, do not we every Day urge the Consent of the profane Historians? And when we are able to shew, that they all unanimously agree about it, what Man is so bold, as to dare contradict such a Fact? Is not the Consent of the Lawyers produc'd in a Case of Law? That of the Grammarians upon a Difficulty of Grammar? And shall we be oblig'd to yield to the Authority of all these profane Writers, on Peril of incurring the Censure of Rashness, and yet dare boldly reject the Consent of the Fathers of the Church, in a Point relating to Religion, tho' not an Article of Faith?

Can we find better Witnesses than they, of what was transacted, or believ'd in the Church during the first Ages of it? And if when we see them

We can find no better Witnesses of what was done or believ'd during the first Ages of the Church.

^a Bib. chois. *ibid.* p. 185.

^b *Id.* *ibid.*

PART I. all agreed, both among themselves, and with the Holy Scripture concerning an Article of Faith, *we may conclude, that that Doctrine has been constantly believ'd by the Christians, and is true,* as our Author acknowledges: why should not the Case be the same proportionably with respect to other Matters of Religion, concerning which they are agreed? Are they then never worthy of Belief, but when they propose an Article of Faith? Do not they well deserve at least to have the same Justice shewn 'em, which we every Day shew to Heathen Authors? What Reason or Pretence can we have for rejecting their Testimony? Was it their Integrity, or their Understanding that fail'd them? In truth it were not possible to comprehend that Excess of Injustice, to which Things are carry'd in regard to them, if we did not know the secret Reasons of it.

Justin Martyr
accus'd without
Reason of ha-
ving vended a
Fiction concern-
ing the Statue
erected to Si-
mon Magus.
He is justify'd
in this behalf
by several lear-
ned Men even
among the Pro-
testants.

But let us hear that, which our Author produces for an Instance. It is, says he, that ¹ St. Justin Martyr, S. Irenæus, Tertullian, and a great many more of the Fathers have affirm'd, without being contradicted by any of the Ancients, that there was a Statue erected at Rome to Simon Magus, as to a God. Yet now, says he, the Learned own, that this is a Fiction founded upon the Mistake of Somebody, who took Semo Sancus, an ancient Deity of the Sabines, for Simon Magus. This Author must needs have little Converse among the Learned, since he does not know that Dr. Hammond and Dr. Spencer, Two learned Englishmen, to pass by many others, have in their Books maintain'd the Truth of this Fact asserted by Justin Martyr; so far were they from own-

¹ Bib. chois. ibid. p. 185.

² Id. ibid.

ing, that it was a Fiction founded upon a Mistake. On the contrary Dr. Hammond¹ openly laughs at *Ciaconius*, and at the ridiculous Mistake, which led him, first of all others, to imagine, that a Basis of a Statue found at Rome in his Time, and dedicated to *Semo Sancus*, was the very same of which *Justin Martyr* speaks, and affirms to have been erected to *Simon Magus*. "As if *Justin Martyr*, says Dr. Hammond, had been capable of so gross a Mistake, and so blind to take this Inscription, *Semoni Sanco Deo Fidio*, for this other, *Simoni Deo Sancto*. "As if, continues he, he had been so bold, to go to impose so idle a Story even upon a Roman Emperor, who would have immediately convinc'd him of the most manifest Falshood. "As if, lastly, he could have drawn *Tertullian* into the same Error, a Man so learned in the Language, and in all the Antiquities of Rome, and together with him all the other Fathers.

¹ Hammond. Dissert. Proæmial. de Antichristo, ad Dissert. de Episcopat. Jur. contra Blondell. &c. Cap. 9. §. 13. p. 734. Taceo notissimam de ædiculâ, aut statuâ, Romæ in Tiberi inter duos pontes constructâ, & Simoni Deo Sancto consecratâ, & inscriptâ, Historiam, Justinus quidem, ut & aliorum ferè omnium (*Tertulliani imprimis & Irenæi*) antiquissimorum Patrum Testimoniis abundè firmatam. Quam tamen Petrus Ciaconius, fretus marmoreâ cujusdam Statuæ basi, Anno 1574 in Insulâ Tiberinâ Romæ refoffâ, & Semoni Sanco Deo Fidio sacratâ, convellendam putavit; quasi Justinus, homo externus, & Latinæ, inquit, linguæ non admodùm peritus, sic sibi imponi passus fuerit, & caligantibus oculis Simonem pro Semonem, Deum Sanctum, pro Sanco Deo Fidio, Imperatori etiam Romano obruserit, qui sine dubio compertissimi mendacii eum illicò arguisset, nec eundem denuò errorem, Tertulliano, homini quidem nec externo, nec aut Civitatis, aut Linguæ Latinæ imperito, ut & aliis Romanæ Ecclesiæ Scriptoribus errandum porrexisset. Multa ad Ciaconii conjecturam velli-candam dici possent, si istis vacaremus.

PART I. As for Dr. *Spencer*, he speaks thus ^m in his Notes on the first Book of *Origen* against *Celsus*. "It is a Question among the Learned, Whether a Statue was erected to *Simon Magus* with this

^m *Spencerus* in Annot. ad 1. Lib. *Origenis contra Celsum*. p. 32. 1. Quærent docti, an illi (Simoni) Statua cum hoc Titulo erecta erat, Simoni Deo Sancto. Afferunt *Justinus*, *Irenæus*, *Tertullianus*, *Eusebius*, *Theodoretus*, & alii quamplurimi. Cæda in dubio relinquit in notis ad *Tertulliani Apologeticum*, cap. 13. *Ciaconius*, in opusc. ante expositionem Columnæ *Trajani*, negat: item *Salmasius* in notis ad *Spartianum*. Verum æquo Lectori satisfactum erit si legat illustriss. *Baronium* ad Ann. 44. num. 55, 56, 57, 58, 59. & clariss. *Hammondum* in Dissert. 1. cap. 9. de Jure Episc. contra *Blondellum*. Multa, inquit, ad *Ciaconii*, (addam ego *Salmasii*) conjecturam vellicandam dici possent, si istis vacaremus.

It may not be amiss here to set down the Inscription of *Semo Sancus*, and afterwards the Passage of *Justin Martyr* concerning the Statue of *Simon Magus*, that any one may judge, if there be the least appearance, that this learned Father could thus mistake. *Gruter* gives us the Inscription Page xcvi.

SEMONI
SANCO
DEO FIDIO
SACRUM
SEX. POMPEIUS. SP. F.
COL. MUSSIANUS
QUINQTENNALIS
DECUR
BIDENTALIS
DONUM DEDIT.

Justin Martyr affirms, that the Inscription of the Statue erected to *Simon Magus* contain'd only these Words,

SIMONI DEO SANCTO.

He speaks thus to the Emperors in his second Apology, p. 69. Σίμωνα μὲν τινὰ Σαμαρεῖα, ἃ ὑπὸ κώμης λεγομένης γίγτο, ὃς ἐπὶ Κλαυδίου Καίσαρος, διὰ τὸ τῶν ἐνερσέντων δαιμόνων τέχνης, δωδμήεις ποιήσας μαγικὰς ἐν τῇ πόλει ὑμῶν βασιλίδι Ῥώμῃ, Θεὸς ἐνομίσθη, καὶ ἀνδραίνῃ παρ' ὑμῶν ὡς Θεὸς τέλειτο. ὃς ἀνδραὶς ἀνελήθη ἐν τῷ τίσει ποταμῷ, μετὰ τὸ τὸν δύο γεφυρῶν ἔχων ἐμπεσέσθην Ῥωμαϊκὴν ταύτην. Σίμωνι δὲ οὐ σάκεω.

" In-

Inscription. To Simon the Holy God. Justin Martyr, Irenæus, Tertullian, Eusebius, Theodoret, and many others affirm it. La Cerda leaves it undecided. Ciaconius denies it; and so does Salmasius: But the impartial Reader, adds he, will be satisfy'd in this Point, if he consult Cardinal Baronius, &c. This is speaking like a wise Man, who knows how to weigh the Merit of Authors, and to distinguish between good Reasons, and frivolous Conjectures. Indeed if we examine what Baronius has writ upon this Subject with the least Care imaginable, we shall find the Conjecture of Ciaconius altogether incapable of being maintain'd. But however that be, it is sufficient for my Purpose, that there are learned Men, who do not agree, that this Statue erected to Simon Magnus is a Fiction, as our Critick pretends. He ought at least to have known what these Two learned English-men had said of it, and not have brought in Proof of a Question in dispute, another Question very near as doubtful. This is what the Romans formerly call'd deciding^a one Law-Suit by another.

I had reprov'd Mr. de Fontenelle, for having produc'd some Oracles taken out of Cedrenus, Suidas, and Nicephorus, as the first Reason, which the Primitive Christians had to believe, that Devils were the Authors of Oracles. Historians of no ancients Date than those, appear'd to me no sufficient Warrants for what Men believ'd many Ages before: and the Stories which they relate, ought not in my Opinion to have been alledg'd, as the first Reason, for which Origen, Athenagoras, St. Cyprian, and the rest

CHAP. III.

The first Reason falsely ascrib'd to the Fathers by Mr. de Fontenelle, and ill maintain'd by the Author of the Remarks,

^a Tuscum litigium : litem lite solvere.

PART I. of the Fathers of the first Centuries ascrib'd the Heathen Oracles to Devils, since those Fathers had said nothing of these Stories, but had grounded their Opinion upon other Reasons quite different from this. Hereupon our Critick, to excuse Mr. de Fontenelle, says, ° *that his meaning was not, that the Primitive Christians grounded their Opinion wholly upon the Oracles, which he has cited, but upon such Oracles as those.* To which I answer, that then Mr. de Fontenelle should have said so, and mention'd those Oracles of that kind, on which he pretended the Primitive Christians did ground their Opinion, instead of those, which he has taken from Cedrenus, Suidas, and Nicephorus, and then apply'd himself with so much care to refute: But citing no other Authors but those, nor instancing in any other Oracles, nor refuting any other; who could divine, that he did not mean to speak of these, and that he had others in his Eye? For my part, I know not how to make an Author say, what he does not say: I keep my self exactly to his Words; and dealing thus with Mr. de Fontenelle, I thought it strange, that promising in the Title of his first Chapter to alledge *the first Reason for which the Primitive Christians believ'd, that Oracles were deliver'd by Devils,* he should in that Chapter produce Stories taken from Cedrenus, Suidas, and Nicephorus, who certainly are not of the number of the Primitive Christians here meant, nor of the Witnesses us'd to be brought, or admitted among the Learned, in proof of any Fact or Opinion of the first Ages.

° Bib. chois. *ibid.* p. 187.

† Font. Hist. des Orac. Diss. I. c. I. p. 11.

But it may very well be, says our Critick, Chap. III. that these Authors took those Oracles from others, who were more antient: and Cedrenus takes notice that he was beholden to Eusebius for that Oracle, which he cites. However, adds he, if there have been Persons among the Christians, who forg'd false Oracles in the last Ages, there may have been like Impostors in the first. This is our Author's way of reasoning; where there is need of Facts, he produces Possibilities; and where Authorities and positive Proofs are requir'd, there he puts us off with Conjectures. But whom does he think to impose upon by this Method? He supposes too, that I have own'd, that the Oracles mention'd by Cedrenus, Suidas, and Nicephorus are false. But that is his Mistake. I left them such as they are, without either rejecting, or allowing them: because the Question was not, whether they were true or false; but only, whether Mr. de Fontenelle was in the right to produce them, as that which persuaded the Primitive Christians, that Devils were concern'd in Oracles.

I did the same with respect to the Story of Eusebius had *Thamus*, and of the Death of the great *Pan*, which *Eusebius* relates from *Plutarch*. I shew'd that, whether this Story were true or false; whether *Eusebius* believ'd it, or no; he was in the right to mention it, to prove by the Testimony of the Heathens, that their Oracles ceas'd after the Birth of Christ. Our Critick says, that in this place *Eusebius* only speaks of the extinction of the Devils, and not of the silence of Oracles. As if that were not the same thing in the Opinion of *Eusebius*, and that the Devils

Instead of Proofs he only gives us frivolous conjectures, and supposes without reason, that the Answerer own'd the falshood of the Oracles mention'd by Cedrenus, Suidas, and Nicephorus.

reason to mention the Story of the death of the great *Pan*, whether it were true, or false. He thereby evidently prov'd, that the Heathens themselves had own'd the silence of their Oracles after the Birth of Christ.

^a Bib. chois. ibid. p. 187, 188.

^b Id. ibid.

PART I. could be exterminated without reducing the Oracles, of which they were the Authors, to silence. This learned Man makes as tho' he did not see things, which are most evident. Is it possible, that he should be ignorant, that the 17th Chapter is the continuation of the preceding, where *Eusebius* speaks in express Terms of the Cessation of Oracles? Could he have forgot what the same Author says at the beginning of this Book, where giving an account what he designs to treat of in it, he says, "That he will shew, that after the coming of Christ the Heathens related Stories concerning the Death of their Demons, and that their Oracles heretofore so famous were reduc'd to silence: thus joining one with the other, that is the Cause with the Ef-

¹ Euseb. L. V. Præp. Evang. c. 15. in fine, p. 204. Ἀλλὰ γὰρ ἐξ ἧς τέτοις, ἄκκε οἷα ὁ αὐτὸς συγγραφοῦς οἰοσι περὶ τῆς ἐκλειομένου αὐτῶν τὰ βοῶντα χρησθένια. Tum cap. 16. statim ab initio. ibid. περὶ τῆς ἐκλειομένων χρησθένων ἔχρησεν αὐτὸς ὁ Ἀπόλλων. Ἀμοὶ δὲ πυθῶ, &c. His Porphyrii Oraculis subjungit testimonium Plutarchi peti- tum ex Libro de Defectu Oraculorum, quem Autorem rur- sum laudans, p. 205. ait. ἔτι πρὸς τέτοις ὁ αὐτὸς περὶ τῆς καὶ θνήσκοντος αὐτῶν δαίμονας, ὅς δὴ ὡς θεὸς τιμῶσιν. Re- latâ de hinc toto illo capite Historiâ de morte magni Panis, & alterâ de Insulis Britanniz vicinis, totam de defectione Ora- culorum disputationem claudit (p. 208.) his verbis: Ἐχεν ἔν καὶ τῶν δαίμόνων καθαιρέσεως καὶ χρένον, ἐκ ἀλλοίῃς καὶ αὐτῶν ἰσορρηθείσης, — ἢ μετὰ τὸ παρελθὼν εἰς πᾶν ἀνθρώπου κήρυγμα καὶ Εὐαγγελικῆς διδασκαλίας. Ex his patet caput illud 17. pertinere ad caput præcedens 16. & in utroq; agi de Oraculorum defectu.

² Idem. L. V. Præp. Evang. cap. 1. p. 178. Ἀκκε τοῖς αὐτῶν Ἑλλήνων ὁμολογούντων ἐκλειομένου αὐτῶν τὰ χρησθένια — αὐτίκα γὰρ μάλα ὅσον ἐδέπω πρὸς αὐτοὺς, ὡς ἄρα μετὰ καὶ ἐπαρνεύαν αὐτῶν (θεῶν καὶ σωτῆρος καὶ χειρὸς) καὶ θάνατοι τῶν δαίμόνων ἰσορρήθησαν, καὶ τὰ θαυμάσια καὶ πάλαι βοῶντα χρησθένια διαλελοίπασιν.

fect;

fect; the flight of the *Demons*, the Authors of Chap. III. Oracles, with the silence of those Oracles occasion'd by their Flight. What signifies it therefore, that *Eusebius* speaks sometimes of the death of the *Demons*, making use of the same Terms, in which the Heathens express'd themselves, sometimes of the extermination of those *Demons*, and at other times of the Cessation or Silence of Oracles deliver'd by them, since it is evident, that by all these different manners of Expression he understands the same thing?

He adds, "that if the Cessation of Oracles were *He has ad-*
treated of in this place, one Passage there would be *vanc'd nothing*
false. For *Eusebius* speaking of the Extermina- *but what is*
tion of the *Demons* says, it had never been spoken *true concerning*
of any where before: Whereas before that Time, *the time when*
that is before the coming of Christ, it is certain *Oracles ceas'd:*
the Cessation of Oracles had been spoken of: as ap- *and what Ci-*
pears from the first Book of Cicero de Divinatione. *cero says in his*
But tho' there should be something false in what *first Book De*
Eusebius says, it cannot be concluded from *Divinatione*
thence, that he did not design to speak of the *does not contra-*
Cessation of Oracles: it would only follow, that *dict this.*
he was mistaken, and that he had either not read *Cicero*, or not well understood him. But indeed it is not *Eusebius*, but our *Critick*, that is mistaken, and has misunderstood the Passages he cites. He pretends that *Cicero* in his first and second Books de *Divinatione* says, that for a long time past the Oracle of *Delphos* had given no Answers. But that Author says no such thing: he only says, "that the Oracle of *Delphos* was no longer

^a Id. *ibid.* p. 189.

^v Cicero l. I. de *Divinat.* p. 4816. Defendo unum hoc. Nunquam illud Oraculum Delphis tam celebre, & tam clarum fuisset, neq; tantis donis refertum omnium populorum, atq;

PART I.

longer so famous, as it had been formerly, when Princes and Republicks seem'd to contend, which should enrich it most with great Numbers of Presents, upon account of the Truth of its Answers. He adds, that of a great while the Case had been alter'd. " Thus, continues he, as " this Oracle is at present less famous, because " its Answers have the Reputation of less " Truth; so if they had not been of most un- " questionable Veracity in Times past, the " Oracle would never have been so famous as " it formerly was. It is evident, that this Passage is so far from proving the Cessation of the Oracle of *Delphos* in *Cicero's* Time, that on the contrary it proves, that at that Time it still gave Answers, tho' not so much esteem'd as formerly, because, according to *Cicero*, they were then deliver'd only in Prose: and that is what he means by these Words: *Quia minus oraculorum veritas excellit.* Our Critick, taking a Liberty that no Person of Sincerity will approve of, cites indeed these Words following, *Jam diu idem non facit*, and explains them as he thinks fit; but says not a Word of those which immediately precede, or follow them, both which clearly shew what *Cicero* means.

No more does what the same Author says in the second Book of the same Work, where *Cicero* only speaks of Oracles, which were deliver'd in Verse.

If in the same manner we examine that Passage of the 2^d Book *de Divinatione* mention'd by our Author, we shall easily perceive, that he has equally misunderstood that too. *Cicero* does not design to speak there, any more than in the former, of any Oracles but such as were deliver'd in Verse, which the Priestess *Pythia*

atq; Regum, nisi omnis ætas, oraculorum illorum veritatem esset experta. Jam diu idem non facit: ut igitur nunc minore gloria est, quia minus oraculorum veritas excellit: sic tunc, nisi summâ veritate, in tanta gloria non fuisset.

formerly

formerly pronounc'd, such as those deliver'd to *Crasus* and *Pyrrhus*. After having mention'd these two Oracles, and diverted himself with them, particularly on account of their ambiguity, and because in *Pyrrhus's* time *Apollo*, as he says, had done making Verses; he adds another reason, yet more capable of convincing us of the Falshood of these two Oracles in Verse, of which he speaks. 'Tis the Passage cited by our Author. "But that which is the most considerable, why have Oracles been no longer deliver'd in this manner at *Delphos*, not only in our days, but for a great while since? infomuch that nothing is become now more contemptible. Of what kind of Oracles does he speak, except of those, which were deliver'd in Verse, of which he had been speaking just before, and had said of them, that

* Id. ibid. l. 2. p. 4896. Nam cum fors illa edita est opulentissimo Regi Asiæ:

Crasus Halym Penetrans magnam pervertet opum vim,
Hostium vim sese perversurum putavit; pervertit autem
suam: — Quis enim est, qui credat Apollinis ex oraculo
Pyrrho esse responsum,

Aio te, *Æacida*, Romanos vincere posse?

Primum Latine *Apollo* nunquam locutus est: deinde ista fors inaudita Græcis est: præterea *Pyrrhi* temporibus jam *Apollo* versus facere desierat: — Sed quod caput est, cur isto modo jam oracula *Delphis* non eduntur; non modo nostra ætate, sed jam diu, jam ut nihil possit esse contemptius? Hoc loco cum urgentur, evanuisse aiunt vetustate vim loci ejus, unde anhelitus ille terræ fieret, quo *Pythia* mente incitata oracula ederet. De vino aut salamento putes loqui, quæ evanescent vetustate. De vi loci agitur, neq; solum naturali, sed etiam divinâ, quæ quo tandem modo evanuit? Vetustate, inquires. Quæ vetustas est, quæ vim divinam conficere possit? Quid tam divinum, quam afflatus ex terrâ mentem ita movens, ut eam providam rerum futurarum efficiat, ut ea non modò cernat multò ante, sed etiam numero versq; pronuntiet.

Since *Pyrrhus's* time *Apollo* had ceas'd to deliver such? He adds, that it was this which had occasion'd the Oracle's falling into great contempt, for that instead of giving Answers in Verse as heretofore, it now gave none but in Prose. Indeed *Plutarch* was oblig'd to justify the Oracle of *Delphos* in this regard, by a Treatise wrote on purpose, wherein he diligently applies himself to confute this Objection, and shews, as I have already observ'd, that this famous Oracle had in all Times answer'd, as well in Prose as in Verse, of which he produces several Instances; adding that among the Answers in Prose, which the Oracle gave in his Time, there were also some which it had deliver'd in Verse. *Cicero* adds, that when the Defenders of Oracles are urg'd with this Objection, they answer, that the Exhalations, which occasion'd the Enthusiasm of the Priests *Pythia*, had lost much of their Vertue by reason of the Length of Time. "You would say, replies he, that they speak of some Wine, which has lost its Spirit. It is also plain from these Words, that he speaks of Answers in Verse, which the Exhalations of the Oracle of *Delphos* had not Strength enough left to produce, tho' they still retain'd as much as suffic'd to deliver them in Prose. *Cicero* confuting this Explication adds, "But what Length of Time can be able to consume a Vertue which is wholly Divine? And what is so Divine as an Exhalation of the Earth, which has such an Influence upon the Mind, as gives it an Insight into Futurity; and enables it not only to foresee Things to come at a great distance of Time, but also to foretel them in Poetick Numbers? It is evident, he is speaking all this while only of Oracles deliver'd in Verse, such as the Priests *Pythia* now no long-

er gave: from whence *Cicero* concludes, that tho' she still deliver'd Oracles in Prose, it could not be said, that the Vertue by which she deliver'd them, was Divine: since no Divine Vertue is subject to any Diminution, but must always produce the same Effects. Besides, the Explication which I have given of this Passage of *Cicero*, is so true, that *Mr. de Fontenelle*¹ and *Mr. Van-Dale*² were oblig'd to own it, and to acknowledge, that the Oracle of *Delphos* still gave Answers, at least in Prose, in *Cicero's* Time, and even long after: Indeed there are so many Proofs of this, as will not suffer us to doubt of it, as the Treatise of *Plutarch*³, whereof I have spoken, which evidently supposes, that the Oracle of *Delphos* still gave Answers: and the Author produces in it several Answers deliver'd in his Time, both in Prose and in Verse, tho' less frequently in Verse: for which he endeavours to account in this Book. Then we have the Example of *Cicero* himself⁴, who consulted this Oracle: that of *Appian*⁵; of *Nero*⁶; of *Dion Chrysostome*⁷; and many others such like. Yet the Defender of *Mr. de Fontenelle* makes so sure account, that from *Cicero's* Time the Oracle of

Mr. de Fontenelle and Mr. Van-Dale have own'd, that the Oracle of Delphos continued in Cicero's time; of which there are many proofs.

¹ *Mr. de Fontenelle, Histoire des Oracles, seconde Dissertation. chap. 1. & 3.*

² *Van-Dale de Orac. Vet. Ethnic. Dissert. 2. cap. 4. p. 481. Quod autem Ciceronis ætate responsa dederit *χρησίων* Delphicum, clarum est ex ipso Cicerone, ac non solum verbis ipsius superius allatis (ex Lib. 2. de Divinat.) sed in hisce sequentibus ex Lib. 1.*

³ *Plutarch Lib. cur nunc Pythia non reddat oracula carmine.*

⁴ *Idem in Cicerone. p. 1581.*

⁵ *Valerius Maximus. L. 1. cap. 8. §. 10. p. 59. loco infra describendo.*

⁶ *Suetonius in Nerone. cap. 40.*

⁷ *Dio Prusæus Orat. de fugâ sive exilio. p. 221.*

PART I. *Delphos* gave no Answers, that he bids us remember in the Sequel the Remark he has made of it. I shall do it very willingly: for it is much to my Purpose, that the evident Falshood of this Remark should not be forgot, by which alone he thought to overthrow the Opinion of the Fathers, concerning the Time and the Cause of the Silence of Oracles.

CHAP. IV. He comes next to what I have shewn Mr. de *The Conjecture Fontenelle*, that it was not upon the Story of the Death of the great *Pan*, that *Eusebius* believ'd, that Devils were the Authors of Oracles; but upon other Reasons, which this great Man has insisted upon at large, and with great force in his learned Work *De Preparatione Evangelica*; and especially upon the Authority of the Holy Scripture, which most clearly taught him, as well as all other Christians, that Devils were the Authors of the Heathen Oracles. Hereupon our *Remarker* says, 'That he is much afraid *Eusebius* was at the bottom of an Opinion quite different from what I represent him: that is, that with Mr. Van-Dale and Mr. de Fontenelle he believ'd, that Oracles were mere Human Impostures, and that he spoke of them as of Answers deliver'd by *Dæmons*, only to accommodate himself to Porphyry and other Admirers of Oracles, and to dispute against them with more ease. This he endeavours to prove by Two Passages taken out of the first and second Chapters of his Fourth Book *De Preparatione Evangelica*, where *Eusebius* * says, " That

* Bib. chois. ibid. p. 190.

* Euseb. Lib. 4 de Præpar. Evang. cap. 1. p. 131. "Αλ-

λο μὲν τὰ χαλὰ ἀν' ἱσως, ἡ δὲ τῶν ἐφοδῶν λόγος, πλάνη· ὃ δὲ πᾶν, ἡ γούτων ἀνδρῶν τεχνάσμα, τὸ ἐξ ἐπιθυμίας ὑποεήσατο, καθόλου περὶ ἑαυτῶν ἡ δόξαν, ὡς αὐτὸς ὅτι θεῶν, &c.

“ another perhaps, who should enter into Dis- Chap. IV.
 “ course concerning Oracles, would maintain
 “ that the whole is a mere Cheat, and that they
 “ are all nothing but the Contrivance and De-
 “ lusion of Men. After which, as if he had
 hereby invincibly prov'd, that that was the true
 Opinion of *Eusebius*, and that this ancient Au-
 thor only produc'd the other, as that of some
 Heathen Philosophers, to dispute more easily
 against them, he takes this Notion for granted
 in the greatest part of his other *Remarks*, and
 makes use of it as of a general *Medium*, and ve-
 ry proper, as he imagines, to justify Mr. *de*
Fontenelle's Systeme. But I will undertake, that
 if there be such a thing as a false Chimerical
 Notion, and one impossible to be maintain'd,
 'tis this which he vends here: and, in Defence
 of the direct contrary Sense to what he advan-
 ces, I affirm that in the Two Chapters, which
 he cites, *Eusebius* speaks by way of Accommo-
 dation to the Heathens, and to the Principles of
 the *Epicureans* and *Cynicks*, who had treated Ora-
 cles as nothing but Human Imposture; and that,
 when in the following Chapters and Books of the
 same Work he attacks Oracles, by shewing that
 Devils were the Authors of them, he speaks ac-
 cording to the Principles of Christianity, and to
 his own real Sentiments. This is what in my
 Opinion ought to convince any reasonable Man.

I say then in the first place, that of Two con-
 trary Opinions found in the same Work of any
 Author, that to which he appears to bear the
 most Affection; that which he proves most at
 large, and with most Application; that which is
 the most conformable to the Principles which he
 follows; that lastly which he proposes in his
 own Name, is that Author's true Opinion; and
 the other, which he does but transiently touch

*This Conjecture
 refuted by Eu-
 sebius's Book
 De Præparati-
 one Evangeli-
 cæ.*

PART I.

upon, before he enters on the Matter in good earnest, and proposes but as the Opinion of another, is a foreign Opinion, which he does not follow. Now 'tis evident that *Ensebius* has dealt in the former manner with respect to the Opinion, which I ascribe to him, and that it was never doubted to this present, but that was his real Sentiment. He spends almost Three whole Books of his Work, (the fourth, fifth, and sixth,) to prove that Devils were the Authors of the Heathen Oracles: He produces many Arguments for it, which he urges with much Force and Eloquence, and confirms by a very great Number of Authorities, which he gives us at large, citing the Authors, and relating their own Words *verbatim*. Lastly we can make no doubt, but that this Opinion is the most conformable to those Principles which he follow'd; I mean, to the Authority of Holy Scripture, and to the constant Tradition of all the Christians, that went before him. As to the other Opinion, it is no less evident, that he only speaks of it in the Two first Chapters of his fourth Book, before he applies himself closely to his Subject; that he speaks of it only in general; and that of all the *Peripateticks*, *Cynicks*, and *Epicureans*, whom he cites confusedly, he produces the Words of none but *Diogenianus*, who says nothing of Impostures: Lastly, that he only proposes it as another's Opinion, saying expressly, "That another perhaps might maintain it, but for himself he would follow a different Me-

^b Idem ibid. sub finem cap. 3. p. 139. ταῦτα μὲν οὐκ ὅσα τοιαῦτα συναΐσιν εἰς ἀνασκαδὴν τῆς ἀεὶ τοῦ χρόνου νεῖαν παθίσεως, πλείη τις ἢν ἀεισσία. Ἀλλ' ἡ ταύτη μοι δοκεῖ τῆς παρόντος μὲθ' αὐτοῦ λόγον, ἀλλ' ἢ περὶ περὶ τοῦ ἀεὶ ἀμφοῖν ἀληθὴ λέγειν εἰς τὸν χρόνον αὐτῆς ἀεὶ ἀμφοῖν.

“thod, proceeding to attack Oracles in the same manner, in which he had begun. I may therefore already conclude from hence, that the former Opinion is *Eusebius's*, and that the latter is not his, but only that of some Heathens, which he thought himself oblig'd to propose, to omit nothing that might be said against Oracles; but is very far from having any Design to follow it.

Tho' an Author should not in the Body of his Work sufficiently distinguish his true Opinion from another, which he only relates; yet one might assuredly know it by the Prefaces of his Books, and by certain Conclusions, which he ordinarily adds to them: for it is particularly in these places, where we cannot doubt, but that he speaks in his own name, and discovers his real Sentiments: because here not disputing against his Adversaries, he cannot be suspected to follow their Principles, or to adopt their Opinions; in order to attack them with more ease. Now if any one will take the pains to peruse these kinds of Prefaces and Conclusions, which *Eusebius* has added to his Books *de Preparatione Evangelica*, it will appear that he there maintains, or at least always supposes, that Devils were the Authors of Oracles. Thus in the first Chapters of the first Book of this great Work, where as yet he only explains his Design, and those Matters of which he is to treat in the sequel, speaking of those infinite Advantages, which the Christian Religion has brought to the World, he says among other things, “that it is that, which

By the Prefaces, Conclusions, and Reflections, which he often inserts therein, in which we can make no doubt, but he gives us his real Sentiments.

Id. *ibid.* L. I. cap. 4. p. 12. Τὸ ὅ μὲν θεὸς ἡγεῖται
ἡτοὶ τὰ νεκρὰ καὶ κατὰ ξόανα, ἡ τοῦ ἐν τέτοις ἐνεστῆτος
πονηρῆς δαίμονας — ἀλλ' ὁ τῶν ἀπάντων διὰ μίας
τῆς ἑσθῆς καὶ ἑυαγγελικῆς διδασκαλίας, “Ελ-
κίνας

A CONTINUATION of the ANSWER

“ has convinc’d Men, that Idols and *Demons*,
 “ who by means of Idols vended a thousand
 “ Delusions, were no Gods. By which ’tis
 plain he speaks of Oracles, and that he there
 evidently supposes, that Devils were the Au-
 thors of them. Thus concluding his third
 Book, where he shews the absurdity of those
 allegorical Interpretations given by the Philo-
 sophers, of the ridiculous Fables which the
 Poets had related of their Gods; and having
 for this purpose been oblig’d by the way to
 confute some Oracles, which authoriz’d these
 kinds of Interpretations, he adds, “ As to
 “ the Authors of these Oracles, if they will
 “ tell the truth, they will own that they are
 “ evil *Demons*, who deliver’d them to seduce
 “ Men, by accommodating themselves to the
 “ fabulous Opinions, which vulgar Error had
 “ spread every where. In like manner in the
 Preface of his fifth Book, speaking again of the
 wonderful Effects produc’d by the preaching of
 the Gospel: “ To all this, says he, I add,
 “ that the Oracles of the Devils have been
 “ abolish’d. And in the Chapter following,
 having explain’d how the Devils attain’d,

ἀλυσας ὁμῶς καὶ βαρβάρους — εἰς τὸ πρῶτον ἀκέραια φιλοσό-
 φίας ἐλθεῖν, ὡς μόνον τὸ ἀνοήτως θεῶν — σέβειν καὶ ὑμνεῖν
 καὶ θεολογεῖν.

* Id. *ibid.* L. 3. cap. 17. p. 127. Τὸς γὰρ τοὶ τὴν χρεσ-
 μῶν ὑποκρίσας, ἀληθεῖς λέγειν φάσκοντες, διαίρωντες τὴν φη-
 λαν, ἐπὶ ἀνθρώπων ἀπάτη τὰ ἀμφοτέρω παλκοῦσας, καὶ
 τοὺς μὲν σωλίσθεντες καὶ μυθικώτερας περὶ αὐτῶν ὑπο-
 λήψουσιν ἐπὶ τῇ πανδημῷ πλάνῃ. τοὺς δὲ τὰ τὴν φιλοσό-
 φου γονείας ἐπηκρυψάσας ἐπὶ τῇ καὶ τούτων ἐπιτηδεύῃ καὶ
 φρονησῇ, ὡς τε καὶ πανταχόθεν ἀλίσκομεν μὴδὲν αὐτῶν
 ἀληθεῖαν.

Id. *ibid.* L. 6. cap. 1. p. 179. Νεκρὰ δὲ τὰ ἐκ δαι-
 μωνίων πάντα χρεσθηνεύει καὶ μανιδματίζαται.

— by

by means of their Predictions and pretended miraculous Cures, to make themselves own'd for Gods, he concludes thus. "Tis thereby that the Devils, those Princes of the World, those malicious Spirits, which are dispers'd thro' the Air, and were the principal cause of all the disorders that were committed, obtain'd to be consider'd by the Heathens, as the greatest of the Gods. Who can doubt, but that *Eusebius* speaks here as a Christian, and according to his real Sentiments, since he makes use of the words of the Apostle *St. Paul*, as well as in the following Chapter, to express them? Thus lastly in the Preface of his sixth Book, where he briefly explains what he has said in the five preceding Books, and what he designs to shew in the following, he says,

Id. *ibid.* cap. 2. p. 181. Καὶ ὅτι διὰ χρησμῶν φαντασίαις θεοεργίαις τε σωμάτων, ἃ διὰ τὴν οἰκίαν αὐτῶν δαιμονικῆς ἐνέργειας ἀφανῶς αὐτοῖς λυμαινόμενοι, πάλιν οἱ αὐτοὶ διὰ τὸ ἔξ αὐτῶν ἀνέσεως ἐλάθεις τὰ παθῶν ἠπίεσαν — ἔτι δὴ τὰ λοιπὸν οἱ πλείστοι δαίμονες, οἵ τε αἱρεῖται καὶ κοσμοκράτορες, καὶ τὰ πνευματικὰ τὸ πονηρίας, οἵ τε ἐπὶ πᾶσιν αὐτοῖς τὴν κακίαν ἐκέρχον, θεῶν οἱ μάλιστα πᾶσι τοῖς πᾶσιν ἐνομιζοῦτο.

Idem *ibid.* init. cap. seq. p. 182. Τῶν τοις ἄρᾳ ἡ μόνη καὶ πλείων δαιμόνων, ἥ τε αἰρέων καὶ καλαχθονίων, πνευμάτων, ὅς κοσμοκράτορες καὶ πνευματικὰς πονηρίας, ἀρχαί τε καὶ ἐξουσίας οἱ θεοὶ λόγοι περσασσάμενοι, τὸ ἐξ αὐτῶν δαίμονας ὑποκεινομένων, τὸ ἐξ αὐτῶν θεοὺς ἀνελκίζοντων, &c.

Idem *ibid.* in Proëmio L. 6. p. 236. Τὸ πρὶν ἢ χρησμῶν τεύχε, διὰ ἧς προδινυσμῶν αὐτάρκως ἡμῖν ἀπηλεσιμῶν, καὶ τὴν θείας δυναμείας τῶ Σωτήρος ἡμῶν διὰ τὴν Εὐαγγελικῆς αὐτῆς διδασκαλίας, τὸ θεοπρεπὲς ἅμα καὶ βιωρελές ἐπιδεδειμῆται, ὅτι διὰ μόνης αὐτῆς καὶ ἐξ αὐτῆς, ἥ ἐξ αἰῶνος τὴν πάντα βίον ἐπισκοπισάντων καὶ λυμναμένων δαιμονικῶν φαντασμάτων ἐλάθειν πᾶσιν ὑπέσχετο ἀνθρώποις.

PART I.

“ in my preceding Books, and shew’d what
 “ inestimable Advantages the Doctrine of the
 “ Gospel of our Saviour has brought to all
 “ Men; since it is by that alone, that they
 “ have been deliver’d from the delusions of
 “ Devils, who for so long time fill’d the whole
 “ Earth with Darkness and Disorders; &c.
 Can words so clear, and determinate, and ta-
 ken from places, where it is so evident, that
Eusebius speaks in his own name, and accord-
 ing to his real Sentiments; can these words, I
 say, leave the least doubt; but that he was per-
 swaded, that Devils were the Authors of the
 Heathen Oracles; and that, when he spoke
 transiently of the Cheats of Men, which ano-
 ther might have own’d in them, he only pro-
 pos’d an Opinion, that he did not follow, but
 look’d upon as false?

New Proofs ta-
 ken from Euse-
 bius’s Books de
 Demonstratio-
 ne Evangelica,
 which shew that
 this ancient
 Author never
 believ’d, that
 Oracles were
 nothing but hu-
 man Impos-
 tures.

But what will yet more perfectly convince
 all the World of it, is that in the fifth Book
 of his *Demonstratio Evangelica*, where he reca-
 pitulates the Arguments, which he had brought
 against the Heathen Oracles in his Books de
Preparatione, he says not one word of these hu-
 man Impostures: he does not vouchsafe to put
 them into the number of the *Mediums*, which
 might be made use of to confute Oracles; nor
 to remind his Reader, that he had spoke of them
 in his Books de *Preparatione*: But absolutely
 relinquishing this Opinion, which could only
 agree with some *Epicurean* or *Cynick*, he stre-
 nuously here maintains, ^{p. 46} that in his former

Work

^{p. 203,}
*Euseb. L. 5. Demonstr. Evang. in Proemio. p. 203,
 204. Εἰ δὲ ἡ ἀληθεύουσα ἀποδείξει καὶ αὐτῆς ἑαλωσάν
 ὁμολογίας ἡδὴ πρὸς τὴν δαίμονας αὐτῶν εἶναι καὶ ἐν
 ἀσάθεσι, πᾶσι δὲ βλάβης καὶ μοχθηρίας αἰτίας, πῶς αὖ
 δύναται*

condemned it; and that when he said, that

" de

PART I.

“ *de Preparatiōe Evangelicā* I have demonstra-
 “ ted, that the Authors of Oracles were evil
 “ *Demons*. He proceeds in the sequel to pro-
 duce still more proofs of it, which he had al-
 ready alledg’d in his Books *de Preparatiōe*; but
 he particularly applies himself to explain the
 force of that, which respects human Sacrifices
 requir’d by the Oracles, looking upon that
 with reason as one of the best: accordingly he
 repeats it three several times in this very
 place, and always with great Force and Elo-
 quence. Since *Eusebius* therefore, in this Work
de Demonstratiōe Evangelicā, repeating the Ar-
 guments, which he had produc’d against Ora-
 cles in his Books *de Preparatiōe*, says not one
 word of the Impostures of the Idolatrous Priests,
 can we say, that he was of this Opinion? On
 the contrary, is not this a certain sign, that he
 condemn’d it; and that when he said, that

Idem ibid. p. 204. Ποῖα δὲ τὰ περὶ τὴν ἀνθρωποθυσίαν
 γενόμενα; κεφάλαιον γὰρ ὃ τοῦτο τῶν ἐρημικῶν. ἀπὸ τῆς
 προφασίας φαίλω κατέλιπον ἀτοπίας καθόλου; εἰ δὲ οἱ
 ὁσῆδες ἀνθρώπων θεοῖτε, καὶ ἀσάθοι δαίμονες, τοῦτο ἰκέ-
 ται αὐτῶν καὶ εὐσεβεῖς προσφύλας κατασφάττειν τὰ ἑαυτῶν
 φίλατα, ὥστε τινα ἄλλα θεῖμα, παρεκκλίνοντο, ἀν-
 τικεῖν ἀνθρωπείων αἱμάτων, ὥστε πᾶς θνητὸν φύσιν
 διτῶντες, καὶ ἐδὲν ἄλλο ἢ αἱμοτότας καὶ ἀνθρωποδόρους
 ἀπωλείας τε φέουσιν ἐν σφᾶς αὐτὲς ἀπὸ ἡσυχίας.

Idem ibid. infra. p. 206. Καὶ τί με χερὶ διαλέγουμαι, παρὲν
 ἔξ ἐνός τοῦ μέγιστου προφασίας τοῦ αἵματος, καὶ ἀπ’ ἀνθρώπων,
 καὶ ὡς ἀληθῶς μεταρῶν τῶν δηληνίων σωραῶν; λέγω δὲ
 ἐκ τῆς ἀνθρωποθυσίας, τὸ γὰρ μὴ μόνον ἀλόγων ζώων ὁσ-
 ῆαίς χαίρειν, ἀλλὰ καὶ ἀνθρώπων ἀπωλείας, ποίας αὐτῶν
 τῆς καθόλου καὶ ὑπερκρίσεως; ταῦτα γὰρ ἦν, ὡς ἔφην,
 τὰ διὰ τὴν προπαρονομίαν ἐξ αὐτῶν τῶν ἑλληνικῶν φι-
 λασόφων τε καὶ συγγραφέων μειωδυστηνῶν, ἔξ ὧν καὶ μά-
 ρις δαίμονες οἷον πονηροὶ πολυπλόκοι μηχαναῖς, το-
 τε αὖ τῶν διαμαντῶν, τοῖς δὲ τῶν οἰωνῶν, καὶ συμβόλων,
 καὶ θυμάτων, καὶ αὐτῶν ὁρατῶν, τὸ ἀνθρώπειον διασέρον-
 τες ἡμεῖς δὲ δεικνύμεθα.

another

another might perhaps take that way to attack Oracles, he did only design to relate, what a Heathen, either *Cynick* or *Epicurean*, owning neither Gods nor Devils, would say.

Again, if *Eusebius* had believ'd in reality, as our *Remarker* pretends, that Oracles were only Human Impostures, and that the Devil had no part in them, would he not have produc'd, or at least suppos'd this Opinion in some other of his Works, where he is not disputing against the Heathens? Is it credible, that he also follow'd the Principles, and the Opinion of *Porphyry* in his Ecclesiastical History, in his Life of the Emperor *Constantine*, even when he made a Panegyrick upon him at the Celebration of his *Tricennalia*? Is it credible, that upon all these Occasions he never spoke his real Sentiments, but always personated a Heathen? Now it is also indubitable that neither in any of these Books, nor upon any of these Occasions he ever in the least signify'd, that he believ'd Oracles were only Impostures: but that on the contrary he always spoke of them, as of the Illusions and Cheats of Devils. Therefore that was his real Opinion: therefore what he said transiently in his Books *De Preparatione Evangelicâ*, "That another perhaps might look upon Oracles as a mere Cheat, was nothing but the Opinion of some Heathens, which he then only mention'd, to omit nothing that might serve to confute those, against whom he then disputed. There is no need of producing Passages out of all these Books now mention'd, to prove the Truth of what I say. This were to abuse the Patience of my Readers. I shall content my self therefore to mention only Two of them, taken out of the Panegyrick upon *Constantine*, which *Eusebius* pronounc'd in the Emperor's Palace, in the Presence of

Eusebius in all his other Works has never intimated that he was of this Opinion: on the contrary he has therein all along maintain'd, that Devils were the Authors of the Heathen Oracles. Proofs of this Truth.

PART I.

of a great Number of Bishops and Courtiers, and of the Emperor himself. In the first he explains the Original of Idolatry, and of Oracles, of which he speaks thus. "Men did not stop there, but carry'd their Blindness so far, as to give the Name of Gods to Devils, who hid themselves in Images and dark Grotto's, to feed of the Smoke and Odour of the Sacrifices. This was not enough, they also united to themselves, by the help of Magick, and the force of different kinds of Enchantments, those malicious Spirits, and invisable Powers, which are dispers'd thro' the Air. Then after having at large declar'd the miserable Condition of those Men, who are intangled in these Delusions, and enslav'd under this cruel Tyranny of Devils, he says thus in the second Passage: "Who is it that has expell'd all these Devils, who for so long Time were the Cause of such

Euseb. Orat. de laud. Constantini. cap. 13. p. 532. Καὶ ἀδὲ μέγας τῶν ἐσθλῶν ἄλλὰ καὶ τοῖς ἐμφολεύουσιν τοῖς ἑοδαίοις, ἐκείνοις τε μύχοις ἐγκαταδεσμένους δαίμοσι ποτηροῖς, ἀμφὶ τὰς ἡνθυσίων κοιτάς τε καὶ κνίνας λιχνύουσι, καὶ αὐτὰς ἡνθυσίων ἀνέθηκας ἐπισφραγίσαντες, καὶ ἀδὲ μέγας τῶν ἐσθλῶν ἄλλὰ καὶ αὐτὰς καταδέσμοις τισὶν ἀπειρημένης γοητείας, ἐκθέσμοις τε καὶ ἐπανόσχοις ὁδαῖς καὶ ἐπαδαῖς, διστάμεν τε ἀφαντεῖς ἀμφὶ τὴν αἰετὰ πώλημνους, παρὲς ἑαυτοῖς ἐφελκυσσάμενοι.

Idem ibid. infra. c. 16. p. 544. Τίς ὁ καὶ αἰὼν ὁ βλαπτικὸν καὶ ὀλέθριον δαιμόνων οὖλον, τὸ πάσαι παρὰ τῶν ἀνθρώπων φύσιν ἐπνεμόμενον, καὶ διὰ τὸ ἡνθυσίων κινήσεως πολλὰς ἐν ἀνθρώποις γοητείας ἐπιδεικνύμενον, ἀοράτω καὶ κεραλαῖα χεὶρ οἷα θῆρας δεινῆς, τὴν ἀνθρώπων ἀπεδίωξεν ἀγέλης, τίς δὲ ἕτερος ὡς ὁ ἡμέτερος Σωτὴρ, διὰ τὸ εἰς αὐτὸν ἐπικλήσεως καθαρώταται διχαῖς δι' αὐτὸς πρὸς τὸ ἡνθυσίων θεὸν ἀνατεμπούμεναι, τὰ λείψανα ἡνθυσίων πνιδμάτων καὶ ἀνθρώπων ἀπελαύνειν ἐπεξουσίας ἔδωκε τοῖς καθαρῶς καὶ ἀπλάσως μετερχομένοις τὸ βίον, τὸ αὐτὸ ἀφ' ἀποδοθείσης φιλοσοφίας.

" dreadful

“ dreadful Slaughters among Men; and by the
 “ juggling Tricks which they practis’d with the
 “ Help of Images propagated Error and Corrup-
 “ tion throughout the World? Who, I say,
 “ has driven them from among Men by a pow-
 “ erful and invifible Hand? It was our Saviour
 “ Jesus Chrift, who by the Invocation of his
 “ Name, and the Prayers thro’ him offer’d up
 “ to the Father, has alfo given the Power of ex-
 “ pelling the reft of thefe malicious Spirits, to
 “ thofe who lead a Life holy, and conformable
 “ to his Doctrine. This is in a few Words the
 Opinion of *Eusebius*, as well concerning the Ori-
 ginal, and the Authors of the Heathen Oracles,
 as concerning the Time, and the Manner in which
 they were reduc’d to Silence. Let us perufe his
 Ecclefiaftical History, and that which he wrote
 of the Life of the Emperor *Constantine*, and we fhall
 fee, that he fpeaks all along in the fame manner
 concerning Oracles, always fupposing that they
 were the Effect of the Impofture and Malice of
 Devils. Let us remember in particular what he
 has faid in his laft cited Work*, concerning the
 Oracle of *Afculapius*, which was at *Agis* in *Ci-
 licia*; and in his Ecclefiaftical History, concern-
 ing the Method which *Theotecnus* us’d, to fet up
 a new Oracle of *Afculapius* at *Antioch*. Let us
 confider in what manner he expreffes himfelf in
 thefe Two Books, and every where elfe, when
 he fpeaks of Idols and Idolatry: and we fhall find,
 that he every where fupposes the Illufion of the
 Devil, often giving the Name of Devils even to
 the Images of falfe Gods, and like all the reft of
 the Primitive Chriftians, calling Idolatry the
 Worfhip of Devils.

* Euseb. l. 3. de vita Constantini cap. 55, 56.

Idem Hist. Ecclef. l. 9. cap. 3.

After

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CHAP. V.

Eusebius not only never believ'd, that Oracles were mere Impostures: but also he would have condemn'd a Christian, that should have embrac'd this Opinion, since he condemn'd it in a Cynick, namely Oenomaüs.

After such clear and evident Proofs, I don't think our Critick ought to value himself much upon the fine Notion he has endeavour'd to impose upon us, concerning Eusebius's true Opinion with respect to the Authors of Oracles. Accordingly as if he a little distrusted it, he adds, That "if the Words of Eusebius, which he has cited, will not bear this Consequence to be drawn from them, that when he speaks of Oracles as really deliver'd by Devils, he only accommodates himself to the Opinion of the Heathens, they are sufficient at least to excuse those, who have rather chose to follow that Method, which Eusebius neglected. It is true, they might be sufficient to excuse a Heathen, especially to some other Heathens, such as were the Epicureans and Cynicks; but they could never be sufficient to excuse a Christian, who among all the Opinions, which he may follow, or the different Systems which he may form, ought never to depart from the Principles of Christianity, nor the Ways trac'd out for him in the Holy Scripture, and the Tradition of the Church: and this the rather, because Eusebius in the Place alledg'd does evidently shew, that the Opinion which he mentions, is not that of any Christian, since he cites only Heathens for it, such as the Peripateticks, the Cynicks, and the Epicureans; and that when he says, "That another perhaps might assert, that Oracles were nothing but Impostures, he can only mean such a Person, as had no Knowledge of the Holy Scripture, nor of what we are taught there, concerning the Existence, the Malice, and the pernicious Designs of Devils. And it perfectly confirms what I say, that no Christian down to

Mr. Van-Dale was ever deceiv'd by these Words of Eusebius, none dar'd to adopt the Opinion, which he there proposes: but all were clearly perswaded, that he follow'd a different Opinion which he had learn'd from the Scripture, and that that, of which he speaks, could only agree with the *Cynicks* and *Epicureans*, mention'd by him.

Our Critick goes on. * *It is evident that Eusebius would have censur'd neither Mr. Van-Dale, nor Mr. de Fontenelle for the Books which they have written.* And for my part I do not doubt, but that he would have severely censur'd both one and the other, since he censur'd *Oenomaüs*, tho' he was a Heathen and a *Cynick*, and reprovd him, for that like these Gentlemen, he acknowledg'd nothing in Oracles but mere Cheat. Which also evidently shews, how far he was from following that Opinion himself. He speaks thus of that Philosopher, after having mention'd some part of his Discourse concerning Oracles. "Such are the bold Words of *Oenomaüs* in the Book which he wrote against Impostures, in which he does not depart from the peevish Humour of the *Cynicks*, in that he owns neither Gods, nor even Spirits for the Authors of the Oracles so much boasted of by the *Greeks*: but maintains, that they are rather the Contrivance of certain Impostors, invented to deceive the Peo-

* Id. ibid.

† Euseb. L. 5. Præp. Evang. cap. 21. in fine. p. 213.
Τοιαῦτα δὲ Οἰνομάου παρρησίας τὰ καὶ τῶν γοήτων σοφῶν, κυνικῶν ἐκ ἀπηλλεγκῆς πικρίας. ἐδὲ καὶ δαίμονες, μὴ ὅτι θεοὶ, τοὺ παρ' Ἑλλήσι θαυματοῦς χρησμούς (ὃ) βέλετο. γοήτων δ' ἀνδρῶν πλάνας καὶ σοφισμάς ἐπ' ἀπάτη καὶ πολλῶν ἐσκαίωρημα.

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ple. If *Eusebius* did not think fit to approve of the Boldness of *Oenomaüs*; if he accuses him of carrying the Liberty of a *Cynick* too far; what would he have said to see a Christian, such as *Mr. Van-Dale*, carry it as far as that Heathen Philosopher, and maintain with him, that Oracles were nothing but mere Impostures? What would he have said, to see him abandon the Principles of Christianity, despise the Authority of Holy Scripture, and openly dispute against the constant Tradition of all Ages? Would not he have had reason to ask, whether this Author were a Christian, or a Heathen? If the former, how he could reject the Opinion of all Christians, and forsake the Holy Scripture, as he has done? If the latter, how he could make so ill a Choice, as to follow the Opinions of a Sect, so much decry'd among the Heathens, as that of the *Cynicks* or *Epicureans*? Ought he not rather to have embrac'd that of the *Platonists*, and of the *Stoicks*, which had beyond all Contradiction done him much more Honour? But let us return to our Critick?

CHAP. VI.

Of the Book of Porphyry: concerning Philosophy from Oracles. It was unjust to suspect the Primitive Christians of having forg'd it. What the Author of the Remarks says upon this Occasion.

I shew'd, that *Mr. de Fontenelle* was in the wrong to suspect the Primitive Christians of having forg'd *Porphyry's* Book of *Philosophy from Oracles*; since this Book was ascrib'd to *Porphyry* by many Authors contemporary to him, besides that it contain'd nothing, but what agreed with the Character of that Philosopher. What does our Author say to this? Nothing that any way tends to overthrow what I have asserted: he only says, to amuse us, That 'in reality *Porphyry* was a learned Man, if we consider the Knowledge

* Bib. chois. ibid. p. 193.

which he had of Philosophy, and his great reading; but that he was by no means a Man, that knew how to reason with Justness; and that therefore he might say and gather together a Thousand Things, which might be contrary to the Pagan Religion, and inconsistent with one another, without taking notice of it. That it was possible for Porphyry thus far to forget himself, I grant; tho' there is no appearance of it: but that is not the Question: He must shew, that Porphyry has done so in his Book of Philosophy from Oracles: and this is what he does not prove: nay altho' he had prov'd this, yet it would not follow from thence, that this Book is none of Porphyry's, as Mr. de Fontenelle pretends.

To shew that the Primitive Christians might probably have forg'd the Book of Porphyry, Mr. de Fontenelle as a Proof alledg'd those of the Sybills, and of *Mercurius Trismegistus*. Upon which I shew'd him, that this Proof was of no force, since it was almost as doubtful as the thing in question: and farther, that tho' it were certain, that what the Fathers of the Church have mention'd of the Sybils, and of the Books of *Mercurius Trismegistus*, is forg'd; it would not follow from thence, that the Primitive Christians were Authors of these Forgeries; that their eminent Piety, and the abhorrence they had of Lying and Deceit, especially in Matters of Religion, ought to shelter them from such a suspicion. What does our Critick say to this? Nothing again that can overthrow my Assertion. He only says, * that it ought to be very indifferent to Mr. de Fontenelle, whether they are the Orthodox, or the Hereticks, to whom these forg'd Books

* Bib. choif. ibid. p. 194.

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He improperly confounds the Orthodox with the Hereticks, and imagines that because the former were capable of being impos'd upon by Forgeries, they were also capable of being themselves the Authors of Forgeries.

are ascrib'd. But if I don't mistake, this Author is very little acquainted with the Opinions of Mr. de Fontenelle, who too well knows the difference between an Orthodox Christian, and a Heretick, to confound them with one another so little to the purpose: and this the rather, because he is not ignorant, that the Hereticks have often by the Fathers been convicted of these kinds of Cheats; and that on the contrary the Orthodox have given proofs of the abhorrence they had of such Practices, and of that strict Sincerity, of which they made Profession in all their Actions. I produc'd some authentick Testimonies ^b of this, to which, if it be necessary, I am ready to add several others ^c. The *Defender* of Mr. de Fontenelle adds, that ^d many of the Ancients have suffer'd themselves to be impos'd upon by Forgeries. That may be: but there is a great deal of difference between suffering themselves to be impos'd upon, and endeavouring to impose upon others. The most holy and the most learned Person may fall into the former inconvenience: whereas none but a Cheat and a Miscreant can undertake

^b First Part of the Answer. chap. 7. p. 33, 34.

^c As that which Origen says of the Christians, that they are most worthy of Belief, when they relate the Miracles, which they have seen: because they are Persons intirely given up to God, and ready to suffer the most cruel Torments, and even Death it self, rather than speak one false word: Οἱ τοὺς θεοῦ ἰδὲ ὅταν ἀνακηρύξωσι, καὶ ὑπὲρ τοῦ μὴδε μέχεσθαι θανάτου ἀποδεχόμενοι. L. 5. contra Cellum. p. 269. We see also in Pliny's Letter to Trajan, that the Primitive Christians made a particular Profession of never deceiving any one, and of being faithful to their Trust: ne fidem fallerent, ne depositum appellati negarent. L. 10. Ep. 97. p. 240. their very Enemies render them this Testimony.

^d Bib. chois. ubi sup.

to deceive others, especially in a matter of Religion. How can we then without the least grounds suspect the Fathers or the Primitive Christians of so odious a Crime, of which one would make it a point of Conscience to suspect even the meanest Christian? *But we must not imagine, says our Critick, that all the Orthodox Primitive Christians were such as they ought to have been.* In my Opinion, even tho' we had no proofs of the eminent Vertue of the Orthodox Primitive Christians, we ought at least to render them the same Justice, that is paid to all other Men of what kind soever; which is to presume that they are honest, till there be proofs of the contrary. Can our Author have made any new discovery in Morality, by which he could think himself dispens'd with for not observing towards the Orthodox Primitive Christians a Rule so just and so inviolable?

He rashly accuses them of not having been such, as they ought to have been.

In the eighth and ninth Chapters of the *First Part* of my *Answer*, I shew'd the weakness of those Conjectures, upon which Mr. de Fontenelle relied; when he asserted, that the Primitive Christians had father'd the Book of *Philosophy from Oracles* upon Porphyry. I shew'd that those most clear and positive Oracles concerning the Person of Jesus Christ, and his Resurrection and Ascension, and that irresistible multitude of Proofs of Christianity, which he fancy'd he had found in the Work of that Philosopher, were nothing but Chimera's. His *Defender*, who has undertaken to justify him throughout, at least by employing a great many words on purpose to amuse his Readers, and take off their attention from the Point in which the Dif-

Porphyry in his Book has not cited Oracles concerning the Resurrection and Ascension of Christ.

* *Id. ibid.* p. 195.

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sculity lies, rambles again from the Question; and passing over all the Proofs which I brought, and which evidently shew, that the Author of the *History of Oracles* was much mistaken in his Conjectures, he coldly says, *that it signifies little, whether Porphyry's Book be forg'd or not.* As if it signify'd little to know the Truth in any case whatever, and to inquire into a Calumny cast without reason upon the Primitive Christians. But is it also in justification of this Author, and to find out some body who before him had call'd Porphyry's Book into question, that his *Defender* asserts; *that St. Augustin suspected, that this Book was forged by the Heathens?* Or is it a mistake which our Critick has made, in taking some Oracles of the Book for the Book it self? Be it as it will, it is false that St. Augustin suspected the Book of Porphyry to have been forg'd. He always ^b cites it under the

It is much for the Interest of the Truth, and for the Honour of the Primitive Christians to know whether this Book were forg'd or no; and tis false that St. Augustin believ'd it to be forg'd.

^a Id. *ibid.*

^b *Ibid.* p. 196.

^c August. de Civit. Dei. l. 19. c. 33. locis relatis in prima parte respons. cap. 8. p. 38. quibus hic adjungendus, ex Lib. 1. de consensu Evangelist. cap. 15. p. 258. Quid quod isti vani Christi laudatores, & Christianæ Religionis obliqui obrectatores propterea non audent blasphemare Christum; quia quidam Philosophi eorum, sicut in libris suis Porphyrius Siculus prodidit, consuluerunt deos suos quid de Christo responderent: Illi autem Oraculis suis Christum laudare compulsi sunt. Nec mirum, cum & in Evangelio legamus cum Dæmones fuisset confessos. Scriptum est autem in Prophetis nostris, Quoniam Dii Gentium Dæmonia. *It is plain that St. Augustin speaks here of the same Books of Philosophy from Oracles, of which he gives us such considerable Remains in the 23d Chapter of his 19th Book De Civitate Dei, and which in these Two different Works he constantly attributes to Porphyry, as do Eusebius, Theodoret, Firmicus, &c. cited in the first Part of the Answer, cap. 7. p. 34. Besides there is no need of acquainting the Reader, that St. Augustin here gives Porphyry the Surname of Sicilian, because that Philosopher liv'd a great while in Sicily, and there compos'd his famous Book against the Christian Religion.*

name

name of that Philosopher; and never says one word, which implies that he doubted of the Author of it. It is true, that he suspects Porphyry to have forg'd some of the Oracles against the Christian Religion, which are mention'd in that Book: but these Oracles, and the Book in which they are mention'd, are without doubt two very different things.

^k However it might be, adds he, that this Collection was really Porphyry's, would not one say that it is a Favour, that he is pleas'd to allow, not that this is, but that it might be so? Possibilities are to him every where of marvellous use, whether he has a mind to deny, or to grant any thing. But did he think by speaking thus, and doubting as he does, whether Porphyry were the Author of the Book of *Philosophy from Oracles*, to counterbalance the Authority of Eusebius, Theodoret, Julius Firmicus, and St. Augustin, who affirm it, and the Opinion of all the learned Men that have come after them, and never doubted of it? He adds, That we should not too strictly examine the Conjectures of Mr. de Fontenelle, because, says he, we have scarce any thing certain, on which we may rely in this Matter. As if those very considerable Remains, that are left us of this Work of Porphyry, which perfectly discover his manner and way of Reasoning; and the Authority of other Writers contemporary to him, who cite this Book under the Name of

It was always ascrib'd to Porphyry, and we cannot doubt, but it is his.

^l Idem August. citato cap. 23. l. 19. de Civit. Dei. p. 664. Quis ira stultus est, ut non intelligat aut ab homine callido, eoq; Christianis inimicissimo hæc Oracula fuisse conficta, aut consilio simili ab impuris Daemonibus ista fuisse responsa, ut scilicet, quoniam laudant Christum, &c.

^k Bib. chois. ubi sup.

^l Id. ibid.

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that Philosopher did, not yield us sufficient Proofs, that he is really the Author of it. Can he require, or indeed wish for better in Matters of this nature? Or has he again found some new Rules in Point of Criticism, as well as in Point of Morality?

The Result therefore of what I have hitherto said is this; That all which the *Author* of the *Remarks* has advanc'd, to justify the *Author* of the *History of Oracles*, and make good the first Reason which he ascribes to the Primitive Christians, is only Discourse that proves nothing, and is often foreign to the Question. Let us come now to the second Reason, and see if he says any thing better to maintain that.

CHAP. VII.

The second Reason attributed to the Fathers, own'd to be false by the Author of the Remarks.

This second Reason, according to Mr. de Fontenelle is, That ^m the Christian Religion having once convinc'd Men of the Existence of Devils, it was natural to employ them as much as they could, and allow them no Respite from delivering Oracles. Upon which I took the Liberty to shew him, that this Reason was Chimerical, and intirely unworthy of the Fathers to whom he ascribes it: But his *Defender*, to maintain it the best he could, says, ^a That if this be not true, it is not however a thing absurd to suppose. It is plain he is not much concern'd, tho' this Reason should be false: he is prepar'd to grant that: he only disputes against the Absurdity of it: and for my part I declare to him, that it is enough for me, that it is not true, nor do I ask more of him. Let us see however what he adds to shew, that it is not absurd. [•] 'Tis, says he, because it's

^m Hist. des Orac: Diff. 1. c. 2. p. 20.

^a Bib. chois. ibid. p. 197.

[•] Id. ibid.

well known, that the common People are very much inclin'd to ascribe every thing to Devils, of which they do not know the Cause. Infomuch then, that the Fathers and Ecclesiastical Writers of all Ages, were in his Opinion but vulgar Persons, who ascrib'd the Heathen Oracles to Devils, only because they were ignorant of the true Cause of them. Mr. Van-Dale is the only Person, that had Strength of Mind sufficient to rescue himself from the Crowd, and exalt himself much above all those vulgar Souls, by teaching us, that the Heathen Oracles were only the Artifice and Contrivance of Men, and that the Devil had never any thing to do in them. What a Loss it would have been to the whole Christian World, if this great Man had not thought fit to communicate this rare Discovery to us? How could we have known without his Help, that Men could hide themselves in Images, unseal Letters without being discover'd, and lay Persons to sleep with Druggs?

He looks upon the Fathers as vulgar Persons, who ascrib'd Oracles to Devils, only because they were ignorant of the true Cause of them.

Be it as it will, it is certain, says our Critick, it would be a longer Work to go about to give a like Account of every Oracle, than to say in general, that they were evil Demons that deliver'd them. Indeed who does not see, what an Effort of Thought and Imagination it requires, and what a vast Extent of Knowledge, to find out such Explications as these? Accordingly no Man was ever capable of it before Mr. Van-Dale. It is true Origen and Eusebius, Two of the greatest Genius's of Antiquity, had some little Apprehensions of it; but they sunk under the Weight of so great an Enterprize: The perfect Discovery was reserv'd for a Man of so uncommon a

There is no Comparison to be made between the Opinion of the Fathers, and the Paradox of Mr. Van-Dale.

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Genius as our *Anabaptist* Author. But to be serious, I must ask our *Critick*, if it be a Work of more Length and Difficulty to say, that Oracles were only Human Impostures, than to assert, that they were deliver'd by Devils. If a Man would enter particularly into each of these Two manners of explaining, how Oracles were deliver'd, is it not a Work beyond comparison of more length and difficulty, to examine the Nature, Properties, and Power of Devils, the different Degrees of their Knowledge, their Operations, and the marks by which we may distinguish them? Dare any one compare the little Fooleries of Mr. *Van-Dale*, which I have now mention'd, with all those most important Questions of Philosophy and Divinity, into which those, who have attributed Oracles to Devils, and have explain'd them particularly, have been oblig'd to enter? *Eusebius* therefore would have been much in the wrong to have employ'd three large Books in the proof of his Opinion, whilst he gives hardly two Chapters in the first of them, to prove in the most particular manner, that another Person than himself, that is to say an *Epicurean* or a *Cynick*, might explain whatever he found extraordinary in Oracles by the means of human Fraud and Deceit. It is pity in truth, that Mr. *Van-Dale* did not sooner arise to inform us, that whatever has been formerly said of Devils, was but the Effect of Fables, which came originally from the *Caldeans*, and which spread themselves in time, not only thro' all the Nations of the World, but were likewise mix'd with Christianity, and particularly with all the Ver-

The Error of
this Author.

^a Van-Dale in Epist. Dedicat. libri de origine & progressu Idololatriæ p. 6, 7. & cap. 3. ejusdem libri. p. 29, &c.

sions and Paraphrases of the Holy Scripture. If Chap. VII.
this System should once prevail, what a Reformation should we see in Philosophy and Divinity, how many Disputes cut off, how many Difficulties solv'd?

On the same Occasion I shew'd Mr. de Fontenelle, that by saying that the Fathers of the Church ascrib'd Oracles to Devils, only to save themselves the trouble of entering into the Disquisition of many difficult Points, he seem'd to accuse the Fathers, first of Weakness and Ignorance, and secondly of Disingenuity: since not believing in reality that Oracles were deliver'd by Devils, they did notwithstanding assert and maintain it, and do all that was necessary to make the World believe it. Our Critick, to justify Mr. de Fontenelle, says upon this last Head, that all this would not amount to a just Accusation against the Fathers, of having acted contrary to their Conscience, because in this case, as he pleasantly adds, they would only have ascrib'd Oracles to Devils, to accommodate themselves to the Heathens, and urge them with an Argument *ad Hominem*. This Answer might carry some appearance with it, if the Fathers had ascrib'd Oracles to Devils only in those Books, where they dispute against the Heathens; but since they have equally done it in all their other Books, who does not see how vain and ridiculous this Answer is? For why would the Fathers have never spoke, but according to an Opinion which was not their own? Would they perpetually have us'd Arguments *ad Hominem* against the Heathens, even when speaking to Christians, and instructing them in Christian

The Fathers had acted disingenuously, if when they themselves did in reality not believe, that Devils were the Authors of Oracles, they had yet both asserted and taught that they were, in all their works, as they have.

Bib. chois. ibid. p. 198.

PART I. Piety, explaining the holy Scripture to them, and proposing the Lives of the Saints for their Example? But tho' we could impute to them so extravagant a Conduct as that, would that excuse them for having deceiv'd the Christians, for having led them into an Error, and taught them an Opinion, which they themselves thought to be false?

CHAP. VIII. It is true, as our *Remarker* says, that I asserted, that tho' the Scripture had not taught us, that they were Devils that deliver'd the Heathen Oracles, yet the constant Tradition of all the Church ought to convince the whole World of it. He says, 'that he has already answer'd this in his Remarks upon the second Chapter. Where, as I have shew'd, he has only produc'd Conjectures and Suppositions, part of them evidently false, and part of them altogether uncertain. He adds here, 'that this Tradition is not so constant as I say it is, as appears by the words of Eusebius, which he has already cited in his Remarks upon the fifth Chapter. But I have shew'd in the same place, that Eusebius in the two Chapters mention'd, is so far from speaking his own Sentiment, that he only relates the Opinion of some Heathen, Cynick, or Epicurean. Now is the Opinion of a Cynick or an Epicurean any part of the Tradition of the Church? But tho' it were not certain, that 'tis the Opinion of some Heathen, which Eusebius brings in this place, yet at least we can make no doubt, but that he abandon'd and rejected it, as all the other Fathers have done. Now

* Id. *ibid.* p. 200.

* Id. *ibid.*

can an Opinion openly abandoned and rejected by the Fathers of the Church, and all the Ecclesiastical Writers, be produc'd either for or against Tradition? If it may, then we may produce for the same purpose all the Errors of the Heathens, and all the Extravagances of the ancient Hereticks, tho' rejected and condemn'd by the Fathers.

And what I said of the Passage of *Eusebius*, I say also of that other of *Origen*, cited here by our Critick; since both these Fathers speak in the same manner, and both quote the same Authors. "With regard to the Oracles which *Celsus* has enumerated, we might alledge, says *Origen*, "many things taken out of *Aristotle* and the *Peripateticks*, to confute what is said of the Oracle of the Priestess *Pythia*, and of the rest. Now he said this, because most part of the Heathens believ'd, that that Priestess was inspir'd by a Deity; whereas *Aristotle* and the *Peripateticks* believ'd on the contrary, that

The Explication of a Passage of Origen upon this Subject.

"Origenes L. 7. contra Celsum initio. p. 333. λέγων ὅτι κατελεσμένων χρησνείων, ὅτι δυνατόν μ' ἡμῖν, συάψουσιν ἀπὸ Ἀεισέλεως, καὶ τῆς τὰ Περειπάτου φιλοσοφίας, ἐκ ὁλίγα εἰπεῖν εἰς ἀναίρεσιν τῶν περὶ τῆς Πυθίας καὶ τῆς λοιπῶν χρησνείων λόγων. Διωκτὸν δὲ καὶ τὰ λελεσμένα τῷ Ἐπικλέῳ, καὶ τοῖς ἀπαρομύχοις αὐτῶν τὸν λόγον περὶ τῆς αὐτῆς, καθ' ἑαυτὸν δειξάτω, ὅτι καὶ Ἑλλήνων τινὲς ἀνατρέψουσιν τὰς νομιζομένας καὶ τεθαυμασμένας ἐν πάσῃ Ἑλλάδι θεοπροπίαν. Ἀλλὰ γὰρ δεδότω, μὴ εἶναι πλάσμα, καὶ μηδὲ προσωπιήτης ἀνθρώπων περὶ θεοπροπίαν τὰ περὶ τῆς Πυθίας καὶ τὰ λοιπὰ χρησνεία. Ἰδὼμεν ἔν, εἰ μή καὶ ἕτω δυνάμει τοῖς φιλαλήθως ἐξετάζουσιν τὰ πρῶτα ἀποδείκνυσθαι, ὅτι καὶ τὸ καθ' ἑαυτὸν εἶναι ταῦτα τὰ μαντεῖα, ἐκ ἀναγκαῖον προσηλῶν, ὅτι θεοὶ τινὲς εἰσι παρ' αὐτοῖς ἀλλ' ἐν τῇ ἐναντίᾳ δαίμονες τινες παῦλοι, καὶ πνέματα ἔχοντα τὸ γένος τῶν ἀνθρώπων, καὶ κωλύοντα τὸ τὴν ψυχῆς ἀνοδόν, καὶ δι' ἀρετῆς πορείαν, καὶ τὴν ἀληθινῆς ἀσέβειας ἀποκατάσσειν πρὸς τὸ Θεόν.

PART I. the Enthusiasm by which she deliver'd Oracles, only proceeded from her melancholy Constitution, extremely disorder'd and inflam'd by the Exhalations issuing out of the Grotto, upon the mouth of which she sat. *Origen* proceeds thus, " I might shew, by alledging what *Epicurus*, " and those that follow his Opinion have said " of them, that some of the Greeks rejected the " common Opinion concerning Oracles, so famous through all *Greece*. We see that *Origen* here distinguishes between the Opinion of the *Peripateticks*, and that of the *Epicureans*, which was in reality very different; since the most part of the latter absolutely rejected Oracles; whereas the former only deny'd, that they proceeded from any supernatural Cause. 'Tis for this reason that *Origen* speaking of the *Epicureans*, adds: " But grant that what is said of " the Inspiration of the Priestess *Pythia*, and " of the other Oracles is not all Fiction, and " the Invention of Men; let us see if we can " not make it appear, to such as inquire into " the truth of things, that these Oracles may " be admitted, without owning those to be " Gods who deliver them, but on the contrary certain evil *Demons*, and Spirits which " are Enemies to Mankind, and hinder the " Soul's return to God by the Practice of Virtue and true Piety. And is this produc'd to shew, that the Tradition of the Church was not constant, in regard to this Fact, that Devils were the Authors of Oracles? A Passage where *Origen* expressly observes, that if he ascrib'd Oracles to the Imposture of Men, he should speak according to the Opinion of *Epicurus*, and those of his Sect: a Passage in which he shews clearly, that he speaks not according to his own Sentiments, and which is immediately follow'd by

by those Reasons he had to be of a different Opinion: a Passage lastly, where after having rejected this Opinion of *Epicurus*, as well as that of *Aristotle*, he says that he will shew those, who sincerely inquire after the Truth, that they were not Gods, but evil *Demons*, who deliver'd these very Oracles. He did not think therefore, that there was any Truth in the Opinion of *Aristotle* or *Epicurus*, since he promises himself, that they who love and seek the Truth, will find it in that Opinion, which he is going to maintain. Without doubt he lov'd the Truth himself, and sincerely inquir'd after it: therefore this second Opinion, which he thinks may persuade those, who love and seek the Truth, was his own; and that other which he had propos'd at the beginning, was only the Opinion of the *Peripateticks* and *Epicureans*, which he was very far from following, since he did not think it suitable to a Person that loves the Truth, and sincerely inquires after it.

Origen declares, that there is no Truth in the Opinion of Aristotle and Epicurus concerning Oracles.

Origen declares, that there is no Truth in the Opinion of Aristotle and Epicurus concerning Oracles.

He would upon this Occasion have condemn'd a Christian, that should have forsaken the Holy Scripture and Tradition, and follow'd the Opinion of the Epicureans.

Our *Remarker*, after having produc'd this Passage of *Origen*, adds, "that if we compare these words with those of *Eusebius*, we shall be easily persuaded, that neither of these Fathers would have look'd upon the Opinion of *Mr. Van-Dale* and *Mr. de Fontenelle*, either as any Contempt of the Tradition of the Fathers, or as a dangerous Opinion. As if adopting the Opinion of the *Cynicks* and *Epicureans* in Prejudice to that of the Fathers of the Church, which is rejected as a *Chimera* and an Illusion, were not a Contempt of Tradition: and as if *Origen* and *Eusebius* could have done otherwise, than condemn in Christians an Opinion contrary to Holy Scripture, which destroys

* Bib. chois. ibid. p. 201.

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a Proof of the Christian Religion, and tends indirectly to overthrow one of its Doctrines.

He goes on, and accuses me of being too severe, and says that instead of charging Mr. de Fontenelle with despising Tradition, * *I ought at least to have said, that in Confutation of Oracles he follow'd a Method pointed out to him both by Origen and Eusebius.* To speak in a manner more conformable to the Truth, he ought to have call'd it a Method openly abandon'd and rejected by those Two Fathers. And indeed if this Method was rather prescrib'd than rejected by *Origen and Eusebius*, how was it possible that Mr. *Van-Dale* should be the first of the Christians, who undertook to follow it? Was it that all the Authors before him were Strangers to the Works of *Origen and Eusebius*, or that they had not Penetration enough to suspect, that the Heathen Oracles might have been only Impostures? Why then did none of them follow this Method, nor embrace this Opinion? Was it not because they all perceiv'd, that it had been much less prescrib'd, than rejected and condemn'd by *Origen and Eusebius*? Was it not because they saw, that these Two ancient Authors ascrib'd it expressly to the *Cynicks and Epicureans*, and that they themselves profess'd to follow a different Opinion, which they had learn'd from the Scripture? Was it not lastly, because they were not ignorant, that a Christian ought to follow other Authors than Heathens; and Principles very different from theirs, in all Disputes that have any relation to Religion?

Mr. Van-Dale is the first, that has dar'd to do this.

* Id. ibid.

CHAP. IX.

The Scripture teaches, that the Oracles of the Gentiles were deliver'd by Devils.

The *Defender* of Mr. *de Fontenelle* does not deny indeed, that the Scripture leads us to believe, that Devils had to do in the Heathen Oracles; at least he says, expressing himself always in his manner by Possibilities, ¹ *That it follows from the Passages which I have cited from thence, that it was possible that these mischievous Intelligences might sometimes deliver Oracles to those that serv'd them.* But this is not sufficient, if it be not acknowledg'd, that they did deliver them in fact; and that having possess'd themselves of the Idols, which the Heathens worshipp'd, they seduc'd them by these kinds of Delusions. Otherwise it is impossible to give a natural and rational Interpretation to those Passages of Scripture, ² which I have cited: "That all the Gods of the Heathens are Devils; " that in sacrificing to the Idols of the Heathens, " the *Jews* sacrific'd to Devils; that what the " *Gentiles* offer'd to their Deities, they offer'd unto Devils; For if they were not Devils, who possess'd themselves of the Idols of the *Gentiles*, to seduce them by the Delusions of their Oracles; but only Impostor-Priests, that hid themselves in them, as Mr. *de Fontenelle* affirms: then it was only to mere Images, or to Human Impostors hid in them, to which the Idolaters sacrific'd, and not to Devils. For after all, it was to those who deliver'd Oracles, to whom they design'd to sacrifice upon these Occasions. *Paganism* therefore had no Superstition, of which Devils were really the Authors: what other sort of Superstition can be attributed to them, but

¹ Id. *ibid.*

² Psal. 96. 5. Deut. 32. 17. Psal. 106. 37. 1 Cor. 10. 20. Locis descriptis in I. Parte Responsi cap. 11. p. 51.

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that of Oracles? Upon what after this shall we ground all those Notions, which the Holy Scripture, and next to that all the Fathers of the Church do perpetually give us of *Paganism*, as of a Religion, in which Men worshipp'd Devils, and by means of which those mischievous Spirits had reduc'd the greatest part of the World under their Tyranny? Who shall that "Prince" of this World^a be, whom our Lord came to cast out, and whom he did actually cast out, by destroying Idolatry, and erecting the Christian Religion upon the Ruines of it? Who shall that "strong Man"^b arm'd be, whom he has bound, "and whose House he has afterwards spoil'd"? What did the Devils^c mean, when they complain'd, "that Christ was come to torment" them before the time? Idolatry then must be no longer reckoned among the Works of the Devil, which our Saviour came to destroy, because it must be no longer allow'd to have any thing in it, of which we may own him as really the Author. It may be said that these Passages may admit also of other Interpretations: I own they may, but I maintain at the same time, that that which I here give them is the most literal, the most natural, and the most follow'd by the Fathers of the Church.

The Oracle of Accaron deliver'd by the Devil. What the Author of the Remarks objects against it.

But we have in the Scripture an Oracle perfectly like those of the *Greeks*. 'Tis that of *Accaron*, which *Abaziah* King of *Israel* sent to consult upon his Sickness. I produc'd it to Mr. *de Fontenelle*, and shew'd him that the same Scripture did plainly ascribe this Oracle to the

^a Joh. 12. 31.

^b Matth. 12. 29. Mark 3. 27. Luke 11. 21.

^c Matth. 8. 29.

Devil; which should be a sufficient reason for ascribing to him also all those of the Heathen. Our Critick says hereupon, ^a *that it does not follow, because the Inhabitants of Palestine believ'd, that the God whom they call'd Beelzebub, deliver'd Oracles, that therefore this was true; or if it sometimes were true, that therefore no human Artifice was ever mix'd with it.* I never pretended that the false Prophets of this Oracle mix'd no Imposture of their own in the Answers, which they deliver'd: since I shew'd, ^c *that the true Prophets themselves, who were generally inspir'd by God, did nevertheless sometimes impose false Answers of their own forging: whence I concluded, that there was the greater probability, that the false Prophets of the Devil might also forge Answers, which came not from God, but only from themselves, and their own Imposture.* But what I maintain'd concerning all Oracles in general, and do maintain in particular concerning that of *Accaron*, is that the Devil had often to do therein, and I say that we cannot doubt of this, if we put the Issue of it, as we ought, upon the Authority of the Scripture.

And first if it do not follow, because the Inhabitants of *Palestine* and King *Ahaziah* believ'd that *Beelzebub* deliver'd Oracles, that therefore this is true, yet it much less follows from thence, that this is false, as our *Remarker* pretends it is, without bringing the least probability of it. Would they have ever been of the Opinion, that *Beelzebub* deliver'd Oracles, if he had never deliver'd any? And would King *Ahaziah* have

A refutation of the Notions, which he vends upon this occasion.

^a Bib. chois. ibid. p. 203.

^c Answer to the Hist. of Orac. Part II. c. 4. p. 104.

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*He endeavours
to no purpose to
impose upon us.*

the Scripture says, that *Ahaziah* sent to consult *Beelzebub*, to know if he should recover of his Sickness: and consequently teaches us, that *Beelzebub* gave Answers to those, that consulted him concerning things to come. Therefore the Scripture teaches us, that *Beelzebub* the God of *Accaron* deliver'd Oracles. Our Critick had a mind to impose upon us here, and artificially pass from what the Scripture says concerning the Oracle of *Accaron*, to what the Inhabitants of *Palestine* did, or might believe of it. But there is a great difference between these two things. The Inhabitants of *Palestine* might be deceived in what they believ'd: but the Scripture could neither be deceiv'd, nor deceive us in what it says. Did our Author pretend to be able to infer one from the other; and by shewing us that the Inhabitants of *Palestine* might be deceiv'd, would he conclude from thence, that the holy Scripture might be deceiv'd, and in consequence have deceiv'd us?

The Punishment of Ahaziah, and of all those who consulted Oracles or Diviners, shews that Devils had to do in both.

But does the Scripture say, or intimate to us, that the Answers which *Beelzebub* deliver'd, came from the Devil? Yes without doubt: for it immediately gives us to understand that, when it exaggerates the heinousness of *Ahaziah's* Crime, in consulting this Oracle; and reproaches him with it in the most expressive Terms by the Prophet ^e *Elijah*: and yet more, when

^e 2 Kings 1. 2, 3, 4, and 16. And he (Elijah) said unto him, Thus saith the Lord. Forasmuch as thou hast sent Messengers

when it assures us, that it was for that reason, that he did not recover of his Sicknefs; but died: a Punishment which God had in *Leviticus* declar'd he would inflict upon such, as should consult familiar Spirits and Wizards; and to which at the same time he condemns all those Diviners, and all such who, as the Scripture speaks, had a familiar Spirit, or a Spirit of Divination in them. Now would God have inflicted this terrible Punishment upon all these false Prophets, and upon every one that consulted them, if strictly speaking they had been only Deceivers, and such as were impos'd upon by their Delusions; and if either the one or the other could have undertaken to know things to come by the means of Oracles, without a declar'd Commerce with the Devil?

What is said in the Gospel concerning Beelzebub shews this still more expressly. A new Evasion of the Author of the Remarks.

What is yet more decisive in this Point, is that the same Scripture teaches us clearly and expressly, that this *Beelzebub* who deliver'd Oracles at *Accaron*, was a Devil, ^h and even the Prince of the Devils. Here our Author again endeavours to impose upon us, saying,

sengers to enquire of Baalzebub the God of Ekron, (is it not because there is no God in Israel to enquire of his Word?) therefore thou shalt not come down off that Bed on which thou art gone up, but shalt surely die. And v. 17. So he died according to the Word of the Lord, which Elijah had spoken.

ⁱ *Levit. 20. 6. And the Soul that turneth after such as have familiar Spirits, and after Wizards, to go a whoring after them, I will even set my Face against that Soul, and will cut him off from among his People. And v. 27. A Man also or Woman that hath a familiar Spirit, or that is a Wizard, shall surely be put to death: they shall stone them with Stones: their Blood shall be upon them.*

^h *Matth. 12. 24. This Fellow does not cast out Devils, but by Beelzebub the Prince of the Devils. And v. 27. And if I by Beelzebub cast out Devils, by whom do your Children cast them out?*

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ⁱ that it does not follow, because the Jews in our Saviour's time call'd *Beelzebub* the Prince of the Devils, that therefore this was the very same Deity, which the People of Accaron had worshipp'd; and that it was very possible, that the Jews had given the name of a God of Palestine to this mischievous Being, to ridicule the Idolatry of the People of Accaron; and that the name had continued, tho' not fix'd to the same Idea. Once again, the Question here is not, what the Jews might say or do, but what the Scripture says: Now the Scripture tells us in *St. Matthew*, that *Beelzebub* was the Prince of the Devils; as it tells us in the second Book of the Kings, that *Beelzebub* deliver'd Oracles at Accaron. Whence I conclude, that the Scripture, which can never either be deceived or contradict it self; ^k and is equally the Word of God in *St. Matthew*, and in the second Book of Kings, does expressly teach us, that the Devil, or the Prince of the Devils did formerly deliver Oracles at Accaron.

But, says our Author, ⁱ it might very well be, that the Jews had given the name of a God of Palestine to this mischievous Being, to ridicule the Ido-

ⁱ Bib. chois. ubi sup.

^k *Matth.* 12. 28, 29. But if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man, and then he will spoil his House? And *Luk.* 11. 17, 18. Every Kingdom divided against it self is brought to desolation, and an House divided against an House falleth. If Satan also be divided against himself, how shall his Kingdom stand? Because ye say that I cast out Devils thro' *Beelzebub*. It is evident that in all this Argument Christ supposes that *Beelzebub* was a Devil; accordingly no Christian ever made any doubt of it; nor is there any yet, who hearing this name, does not immediately conceive a Devil by it.

^l *Id.* *ibid.*


lary of the People of Accaron. First, it is not the Jews, who give the name of *Beelzebub* to the Devil; but our Lord himself, who also supposes in his reasoning immediately after against the Jews, that the Prince of the Devils was thus call'd. Secondly, I say that Christ's calling the Devil by this name, was much less to ridicule the God of the People of Accaron, than to teach us that this false Deity, and all the rest that like this, deliver'd Oracles among the Heathens, were nothing but Devils. Nay if this were not so, it might be said that the Scripture, and even Christ himself had led us into Error, by giving the name of a Devil to that which in reality was no Devil. Thus therefore since it is certain by the Testimony of the Scripture, and of Christ himself, that *Beelzebub* is a Devil; it is certain by the Testimony of the same Scripture, that a Devil deliver'd Oracles at Accaron.

Chap. IX.
Jesus Christ himself gives the name of Beelzebub to the Prince of the Devils; from whence it follows, that since the Oracles of Accaron were deliver'd by Beelzebub, they were deliver'd by the Devil.

" It might very well be, continues our Author, that this name remain'd to him, tho' it were not fix'd to the same Idea. If we should admit of these kinds of Possibilities, and changes of Ideas under the same Terms; what will there be for the future, tho' never so clearly explain'd in Scripture, which Men may not pervert according to their Phancy, and even entirely overthrow? Is it not by the help of these pretended changes of Ideas under the same Terms, which the Scripture and the Fathers have used in speaking of the Mystery of the Trinity, that the Socinians at this day make their utmost Efforts, intirely to destroy this great Mystery, and thereby sap the Foundations of the Christian Religion? But

Our Critick pursues the same Method, of which the Socinians make use, to pervert the sense of the Scripture. What is the best way of interpreting it.

^m Bib. chois. ubi sup.

PART I.  to return to our *Critick*, he ought to know, that when the names are the same in Scripture, and it does not explain them, or make us conceive them under different *Ideas*, we are always to take them in the same sense and signification: and that of all the ways of interpreting the sacred Text, there is none better or surer, than to explain it by it self, as I have done in the Passage we are speaking of.

CHAP. X. To shew that Devils did not deliver the Heathen Oracles, Mr. *de Fontenelle* produc'd the Passage of *David*, where it is said, that the Idols of the Gentiles have Mouths and speak not; and added, that if these Images or ⁿ Gods had not only the use of Speech, but also the knowledge of things to come, David could not have made this Reproach to the Heathens. Whereupon I answer'd first, that his Argument proceeded upon a false Supposition: because Oracles were not deliver'd by the Idols or Images, but by the Priests of the Idols. Secondly, that even tho' his Supposition were true, these Images or Gods would have been nevertheless only pieces of Wood or Stone; and consequently *David* would still have had reason to reproach the Heathens, that their Idols or Gods had Mouths and spake not, Ears and heard not, &c. I might have added, that if this Objection were of any force, it would conclude as strongly against his Opinion, as against that which he falsely ascribes to the Fathers: Since whether they were Devils or idolatrous Priests, that spoke thro' the Mouths of the Images in delivering Oracles, those Images had equally ap-

pear'd to have the use of Speech, and the knowledge of things to come: and consequently he would be equally oblig'd to explain the words of *David*, and avoid all the consequences which he objects against the pretended Opinion of the Fathers; such for instance, as that which he advances, ° *that from the first moment that an Image speaks, nothing can more satisfy him of the Divinity which he ascribes to it.* And this other, that in their Opinion who suppose the Images to speak, *Paganism would have been only an involuntary and an excusable Error.* What would he answer then to these Consequences, which may be retorted upon him against his Opinion? But more especially what would he answer to the words of *David*? Would not he be oblig'd to have recourse to the Answer, that I have given to his Objection? which is, that even according to this Supposition, false as it is, that Oracles were deliver'd by the Mouths of the Images, those Images would in reality not have spoken, nor have ceased to be pieces of Wood or Stone, which the Prophet would still have had right to laugh at.

But let us hear what the *Defender* of Mr. de *Fontenelle* advances to make good his Objection. He says therefore, that ^p if it be agreed that Devils were the Authors of the greatest part of Oracles; we must also assert, that They were the Authors too of most of the Miracles, which were wrought in the Images, and the Temples. First I deny that Consequence, by reason that there is a very great difference between the Oracles, and those pretended Miracles, which were

How the Author of the Remarks reasons upon this Passage.

° Hist. des Orac. ibid. p. 62.

^p Bib. chois. ibid. p. 205.

PART I.

*The difference
between the
Oracles, and
the other pre-
tended Mira-
cles of Idolatry.*

wrought in the Images. Indeed all the *Greek* and *Roman* Authors have spoke of *Oracles* with admiration; and all except a very small number, were persuaded, that there was something divine in them; and that they often exhibited miraculous Predictions and Cures. These *Oracles* continued above two thousand Years; and during this long Series of Time, they were consulted by Kings, Princes, Republicks, Philosophers, and an innumerable multitude of Persons of all Estates and Conditions. In a word the Heathen Religion never had any thing more famous, or that drew all Men's Eyes more upon it. On the contrary there are but very few Authors, who have spoken of these pretended Miracles of Images: and they only spoke of them, upon the rumour which was formerly spread abroad concerning them. They were things that had happen'd but very rarely; and had few Persons to attest them; who might easily have been the Inventers of them. They had passed away in a moment; and had not continued then for many Ages; nor was the least trace or Footstep of them remaining.

Let us give an Instance or two of them. *Livy*^a

^a Titus Livius L. 5. Decadis 1. c. 22. p. 467. Cùm jam humanæ opes asportatæ, egestaq; a Veiis essent: amoliri rursus Deum dona ipsosq; Deos, sed colentium magis quàm rapiendum modo, capere. Namq; delecti ex omni exercitu juvenes, purè lautis corporibus, candidâ veste, quibus deportanda Romam Regina Juno assignata erat; venerabundi templum inire, primò religiosè admoventes manus: quòd id signum more Hetrusco nisi certæ gentis Sacerdos attrectare non esset solitus. Deinde cùm quidam, seu Spiritu Divino tactus, seu juvenili joco, visne Romam ire Juno? dixisset: annuisse cæteri Deam conclamârunt. Inde fabulæ adjectum est: vocem quoq; dicentis, velle, auditam. Motam certe sede suâ parvi momenti adminiculis, sequentis modo, accipimus levem ac facilem translatam fuisse.

and

and *Valerius Maximus* relate, that the Statue of *Juno* spoke at the time, when they would have translated it to *Rome*, after the taking of the Capital City of the *Veiis*, where it was worshipp'd; and that a Soldier of the victorious Army having ask'd it in Merriment, whether it would go to *Rome*, it answer'd, that it would. *Valerius Maximus* adds a like Instance concerning a Statue of *Fortune*, which said twice to the *Roman* Matrons, who dedicated it, You have seen and dedicated me in all the Forms. You see how different these Two pretended Miracles of Images are from those of Oracles. The former, if they were ever wrought, were only transitory: the latter were almost continual. For the Belief of those recourse was to be had to very uncertain Witnesses of the Time past: whereas on the contrary there was no Man, but might be himself a Judge of Oracles: since they still subsisted; and all the World might go and consult them; and inform themselves of the Truth of what was reported concerning them. Accordingly the most judicious Heathen Authors

Instances of the pretended Miracles of Idols,

¹ *Valer. Maximus l. i. c. 8. §. 3. p. 56.* Nec minus voluntarius Junonis in urbem nostram transitus. Captis à Furio Camillo Veiis, milites jussu Imperatoris simulacrum Junonis Monetæ, quod ibi præcipuâ religione cultum erat, in urbem translaturi, sede suâ movere conabantur. Quorum ab uno per jocum interrogata Dea, an Romam migrare vellet, velle se respondit. Hâc voce auditâ lusus in admirationem versus est. Jamq; non simulacrum, sed ipsam cœlo Junonem petitam portare se credentes, lati in eâ parte montis Aventini, in quâ nunc templum ejus cernimus, collocaverunt.

² *Idem ibid.* Fortunæ etiam muliebris simulacrum, quod est viâ Latinâ ad quartum milliarium, eo tempore cum æde suâ consecratum, quo Coriolanum ab excidio urbis maternæ preces repulerunt, non semel sed bis locutum constitit, his pene verbis: Rite me Matronæ vidistis, ritèq; dedicâstis.

make

PART I. make a great difference between Oracles, and those pretended Miracles: as much as they esteem the latter, so much do they usually despise the former.

The Heathen Authors did neither believe them, nor think them possible; at the same time that they both believ'd, and admir'd Oracles.

Livy speaks every where with Esteem of Oracles, and in the very Passage we are citing, he much extols an Answer of that of *Delphos*: but with respect to the first of those Two Stories, which I now mention'd, he openly calls it a Fable; and as to the second, 'he does not vouchsafe so much as to take notice of it; tho' he speaks of the Statue of the *Feminine Fortune*, as that Goddess was call'd, from a Temple erected and dedicated to her by the *Roman Matrons*. *Plutarch*, " who thought fit to relate this Story, says " it appear'd to him incredible, and even " impossible: by reason, says he, that God him- " self cannot speak, any more than the rati- " onal Soul, without the help of the Organs " of an animated Body; and therefore not by a " Body inanimate and insensible, such as that of " a Statue. It is therefore no Consequence, that by ascribing Oracles to the Devil, we are oblig'd also to ascribe to him those kinds of Miracles, which were wrought in Images. However if our *Critick* can produce me as many, and

* Titus Livius Decadis 1. L. 2. c. 40. p. 182.

• Plutarchus in Coriolano p. 422. Ἀγῶμα κατεσ-
κῆσαί, ὃ δὴ καὶ φασὶ Ῥωμαῖοι καθιστάμενον ἐν τῷ
ἱερῷ φέγγεσθαι τι τοῦτον, θεοφιλεῖ με θεσμῶν γυναι-
κες δεδωκατε· ταύτῃ καὶ δις γενέσθαι τὸ φωνῶν μυθ-
λογῶσιν, ἀσθενήτοις ὅμοια καὶ χθραπα πειθῶναι παρθόνες
ἡμᾶς. ἰδίοντα μὲν γὰρ ἀγάμαθα φωνῶν καὶ δακρυρροῦντα
καὶ τινὰς μῦθους νοήσας αἰμαλώδεις ἐκ ἀδωσίῳν ἐπι-
ἐναρθεον τὸ φωνῶν καὶ διάλεκτον ἔτω Λαφῇ καὶ περικτῶν καὶ
ἀρίστομον ἐν ἀφύχῳ χυέσθαι παντάπασιν ἀμήχανον. εἰ
μὴ δὲ τὸ ψυχῶν καὶ τὸ θεὸν ἀνὰ Λάμψαν καὶ ὀφθαλμῶν καὶ δι-
ηρημομένων μέρεσι λογικοῖς γέρονεν ἢ χεῖν καὶ διωχέσθαι.

as credible Witnesses, for these kinds of Prodigies, as those which I have for believing, that Devils were the Authors of Oracles; I shall make no Difficulty to attribute to them also these Miracles of Images, as St. *Augustin* * and *Lactantius* * have done in particular, that of the Statue of *Juno*, just now mention'd: for I freely own, that I am very far from having Strength and Courage enough to oppose my self singly, as Mr. *Van-Dale* does, not only against all the most judicious Authors of Heathen Antiquity; but also against all the Fathers of the Church, and Ecclesiastical Writers, and in one Word against all the Christians of all Ages.

St. Augustin and Lactantius ascribe them to Devils.

But then, says our ⁷ Remarker, *we should be oblig'd to own, that David's Objection would have no Solidity; and that the Fathers could not have said, that Idols were able to do nothing, if Spirits more powerful than Men, had been united to them.*

The Critick's false reasoning against the Passage of the Prophet David.

* *August. L. 4. de Civit. Dei cap. 19. p. 128. Tantum sanè huic, velut uni numini tribuunt, quod Fortunam vocant, ut simulacrum ejus quod à matronis dedicatum est, & appellatum Fortuna muliebris, etiam locutum esse memoriz commendarint: atq; dixisse non semel, sed iterum: quòd eam ritè matronæ dedicaverint. Quod quidem si verum sit, mirari nos non oportet. Non enim malignis dæmonibus etiam sic difficile est fallere, quorum artes atq; versutias hinc potius isti animadvertere debuerunt.*

* *Lactantius L. 2. Divin. Instit. cap. 16. p. 108. Ubi de dæmonum præstigiis loquens, ait: Eduntq; sæpè prodigia, quibus obstupefacti homines, fidem commodent simulachris divinitatis, ac numinis. Inde est, quod ab Augure lapis novaculâ incisus est; & quòd Juno Veientis migrare se Romam velle respondit: quòd Fortuna muliebris periculum denuntiavit — hinc, quòd serpens urbem Romam pestilentia liberavit Epidauro accersitus. Nam illuc *δαίμωνιδεχης* hâc ipse in figurâ suâ sine dissimulatione perductus est. Siquidem Legati ad eam rem missi, draconem secum miræ magnitudinis attulerunt.*

⁷ *Bib. chois. ibid. p. 206,*

But

PART I. But why not? Was it because the Images would not always have been very different from the Devils who were lodg'd in them? Or because it is not certain, that the Devils can do nothing, but what God permits them to do? Or was it because they had possess'd themselves of all the Idols, which were worshipp'd by the Heathens, and never forsook them? Lastly tho' the Devils should have spoken by the Mouths of the Images, and made them sweat, and move themselves, would this have made them cease to be Wood or Stone? and might it not have been still truly said, that they had Mouths and spake not, Ears and heard not, Feet and walk'd not? Would not the Fathers² have still had just reason to say, that they

² St. Jerom in his Commentaries upon the Prophet Isaiah, chap. 41. p. 158. thus explains himself upon this Subject. Aliud quoq; signum est, idola deos non esse, quod nec bene possint facere nec male. Non quod idola, vel daemones assistentes idolis mala saepe non fecerint: sed quod nisi concessa eis fuerit potestas à Domino, hoc facere non possint: deniq; in Evangelio deprecantur, ut habeant potestatem in porcorum gregem. Et in Job legimus, absq; Domini iussione cum viri sancti ne iumenta quidem & possessiones valuisse perdere — sive hoc dicendum, quod muta simulacra hominum & insensibilia nec bene possint facere nec male, nec praeterita nosse nec futura: quia ex nihilo sunt, & ex eo quod non est: & non tam ipsa, quam ille qui ea colat, abominatione condignus sit: Idola enim gentium argentum & aurum opera manuum hominum, os habent & non loquuntur & cetera. Quomodo ergo possunt scire & nuntiare ventura, aut narrare praeterita, & bene facere vel male, quae nec hominum sensum habent, nec brutorum animantium? Nec interest de qua materia facta videantur, cum universa terrena sint. The Fathers therefore did after the Scripture consider Idols in two different manners, that is to say, in themselves, and with respect to the Devils, who were possess'd of them. In the first sense they maintain'd, that Idols were able to do nothing: since they were only Wood or Stone, Gold or Silver. In the second Sense they taught, that they had done, and could do a great

they were able to do nothing of themselves? Chap. XI.
 But what is the Argument which our Critick brings, to prove what he advances against David's Objection? *It is*, says he, *that the Heathens did not believe, that the Stone, Metal, or Wood, of which their Images were made, was the very Substance of their Gods. They were not such Fools: and none can make any doubt of this, but such as are altogether ignorant of their Theology.* Now I will undertake on the contrary, that none but such as are altogether ignorant of the Holy Scripture, as well as of the Heathen Theology, can make any doubt, but that the greatest part of the Heathens did actually worship the Wood and Stone, when they were fashion'd into Images, and those Images dedicated in their Temples; and that they really own'd them for their Gods.

A mistake which he vends upon this occasion.

Of many Passages which I could produce in CHAP. XI.
 Proof of this, I will content my self with that of the Prophet *Isaiah*, ^b who speaking of Idolaters; *This mistake refuted by the holy Scripture and the Fathers.*

great deal of mischief by the permission of God. The Fathers always speak of Idols in these two different senses. See the same Father towards the end of his Commentary upon the Prophet Habakuk, in cap. 2. 18, 19. p. 194. Theodoret upon the 113 Psalm. p. 863. S. Augustin de Civit. Dei L. 8. cap. 24. Euseb. de Præp. Evang. l. 1. cap. 4. p. 12.

Prudentius in his Hymn upon St. Vincent the Martyr, in the Passage which I shall produce in the next Chapter, &c. These two different senses are founded upon the Scripture; the first upon all those Passages, in which it is said, that the Images or the Gods of the Gentiles are nothing but Gold or Silver: the second on those, in which these very Gods are call'd Devils.

^a Bib. choif. ubi sup.

^b *Isaiah* 44. 13, &c. The Carpenter stretcheth out his Rule: he marketh it out with a Line: he fitteth it with Planes, and he marketh it out with the Compass, and maketh it after the Figure of a Man, according to the Beauty of a Man, that it may

PART. I.

ters, and of the Wickedness of Idolatry, says expressly, " That the Workman having employ'd to his own private Use one part of the Wood, which he had cut down, maketh a God of the rest, and worshippeth it: maketh a graven Image, and falleth down thereto. He also repeats the same thing a little after, saying, That " of the Residue of that Wood, " with which the Workman had warm'd himself, he maketh a God, even his graven

may remain in the House. He heweth him down Cedars, and taketh the Cypress and the Oak — Then shall it be for a Man to burn: for he will take thereof and warm himself, yea he kindleth it, and baketh Bread; yea he maketh a God, and worshippeth it: he maketh it a Graven Image, and falleth down thereto. He burneth part thereof in the Fire, with part thereof he eateth Flesh — and the residue thereof he makes a God, even his Graven Image, he falleth down unto it, and worshippeth it; and prayeth unto it, and saith: deliver me, for thou art my God — And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the Fire — and shall I make the residue thereof an Abomination? Shall I fall down to the Stock of a Tree? The Scripture gives us to understand in a thousand other places, that the Heathens regarded their Images and Idols as Gods. This we see at large in the Book of Wisdom, Chapters 13, 14, 15. and thro' all the sixth Chapter of the Prophecy of Baruk. It continually calls the Gods of the Gentiles, Gods of Gold and Silver, and forbids the Israelites to make any like them, Exod. 20. 23. and ch. 34. 17. Dan. 5. 4, &c. It says that Idolaters worship the Work of their own Hands: Jer. 1. 16. Isa. 2. 8, &c. The Idolatrous Jews said of the Golden Calf which they had made: these be thy Gods, O Israel, which brought thee up out of the Land of Egypt. Exod. 32. 4. In the Book of Judges, ch. 18. 24. Micah speaking of his Gods to those who had robbed him of them, says, ye have taken away my Gods, which I made. Lastly the Prophet Jeremiah in his tenth Chapter speaks like Isaiah concerning the Idols of the Gentiles, and plainly teaches us, that the Heathens worshipped the Gold and Silver, of which those Idols were made, in the very same manner, that the Israelites worshipped the true God.

“ Image:

“ Image: he falleth down unto it and worship-
 “ peth it, and prayeth unto it and saith, Deli-
 “ ver me, for thou art my God. What can be
 more exprefs, than these Words to convince us,
 that the greatest part of the Heathens believ’d,
 that their Idols of Wood and Stone were Gods,
 and that they worshipp’d them as such?

I come next to the Fathers of the Church,
 who without doubt were not ignorant, what
 was the Theology of the Heathens; since many
 of them had been Heathens themselves; and liv’d
 in the midst of them; and made it their Busi-
 ness to dispute against their false Theology in
 all its parts. Now it is evident by reading their
 Works, that they no less confute those, who
 believ’d that their Images of Wood and Stone
 were Gods, than those who gave the same Qua-
 lity to *Jupiter, Apollo, Venus, and Minerva*, who
 had been only Men and Women, and those who,
 as most of the Philosophers, understood nothing
 else by these different Names, but the World
 and the several Parts of it. Why was this, but
 because there were all sorts of Idolaters among
 the Heathen? And as there were some, who ad-
 her’d to the Fables of the Poets, for their Reli-
 gion; others, to the Opinion of the Philoso-
 phers: so there was a very great Number, who
 believ’d, that the Images themselves were Gods.
 And this Error, tho’ the grossest of all, was
 without Contradiction the most common: inso-
 much that the Philosophers themselves, I say
 the most knowing and most celebrated among
 them, ‘ after all their fine Reasonings upon the
 Nature

*The different
 Opinions of the
 Heathens con-
 cerning their
 Gods, refuted
 by the Fathers.*

* Origenes L. 6. contra Celsum p. 277. loquens de Pla-
 tone & Socrate. ‘Αλλ’ οἱ τοιαῦτα περὶ τῶ πρώτου ἀγαθῶ
 γεγονέναι καὶ λαβαίνουσι εἰς Περαιάα, πρὸς ἀξίον μὲν ὡς
 F Θειῶ

PART I. Nature and Existence of one only God, and upon his Providence, could not preserve themselves from it; but suffer'd themselves to be drawn in by the Multitude, to acknowledge, and to worship Images as Gods.

A Passage of Minutius Felix, which proves, that the greatest part of the Heathens worshipped Images as Gods.

But to produce here some Passages of the Fathers upon the Subject in hand. *Minutius Felix*, after having disputed against those, who acknowledged for their Gods, *Jupiter, Hercules, Apollo, Cybele, Isis, Juno*; and having shew'd them, that all these pretended Deities had been only Men and Women; comes next to those, who worshipp'd their Images, and took them for Gods. He shews them, that they need only consider of what Materials these Images are made, and in what manner Men cut and fashion them, to see that they are nothing less than

Θεὸ τῇ Ἀρτέμειδι καὶ ὁψόμυροι καὶ ἰσδάων ἐπιθε-
μένων Πανηγυρεῖν, καὶ τελικαὐτὰ γε φιλοσοφήσαντες ἐπὶ
τῇ ψυχῇ, καὶ τῇ διασωγῇ καὶ καλῶς βεβαιώσας διε-
θόντες, καλῶς πόντες τὸ μέγεθος ὧν αὐτοῖς ὁ θεὸς
ἐφανέρωσεν, ἀπὸ τῆς φρονέουσι καὶ μικρῶς ἀλεχέμενα τὸ
Ἀσκληπείῳ ἀποδιδόντες — καὶ ὅτι ἰδὲν τὸ ἐπὶ Κορίν-
θους φρονέουσιν καὶ θεολογία, ὁμοιωματὶ εἰκόντες ὅθεν αὐ-
θρώπου περὶ κωνέουσιν εἰς τιμὴν φασὶν ἐκείνου· ἰδὲν ὅτε καὶ κα-
ταβαίνουσιν μετ' Ἀἰσυρίων ἐπὶ τὰ πείσανα, ἢ τέλει ποδῶν,
ἢ ἐρπέδα. Vide eundem l. 6. p. 362.

^d Minutius Felix in Octav. p. 218, &c. Deus enim lig-
neus, rogi fortasse, vel infelicis stipitis portio, suspenditur,
caditur, dolatur, runcinatur; & Deus æreus, vel argenteus
de immundo vasculo, ut sæpius factum Ægyptio Regi, con-
flatur, runditur malleis, & incudibus figuratur: & lapideus
caditur, scalpitur, & ab impurato homine levigatur: nec
sentit suæ nativitatæ injuriam, ita ut nec postea de vestra
veneratione culturam; nisi forte nondum Deus saxum est,
vel lignum, vel argentum. Quando igitur hic nascitur? Ec-
ce funditur, fabricatur, scalpitur; nondum Deus est. Ecce
plumbatur, construitur, erigitur; nec adhuc Deus est. Ecce
ornatur, consecratur, oratur; tunc postremo Deus est, cum
homo illum voluit & dedicavit.

Gods.

Gods. " But perhaps, adds he, it is not a God, Chap. XI.

" while it is yet only Stone, or Wood, or Silver. When is it then, that it becomes a God? " It is melted, it is cast, it is engrav'd, it is " not a God yet. It is solder'd, it is rais'd, it " is fitted up. Nor is it yet a God. It is adorn- " ed, it is consecrated, it is pray'd to. And " now at last it is a God, when Man is pleas'd " it shall be so, and has dedicated it to that use. Do not these Words of *Minutius Felix* evidently suppose, that the Heathens acknowledg'd their Images of Wood and Stone and Silver to be Gods, as soon as they had been dedicated in the Temples?

Justin Martyr in his second Apology, speaks in the same manner against this strange Blindness of the greatest part of the Heathens. The Authority of Justin Martyr proving the same thing.

" What need I call to your Mind, says he, how " those who make your Images, work upon the " Materials of which they are made? How they " polish and cut them: how they cast and hammer them: how they often make them of " Vessels, that have serv'd to the most shameful Uses: and how after having only chang'd " the Figure of them, they give them the Quality of Gods. O unheard of Blindness! he " cries out a little after, they own that Men, " and those often very wicked, make the Gods, " whom they worship. They shut these Gods

* Justin. Apol. 2. p. 57, 58. Τί γὰρ δεῖ εἰδέναι ὑμῖν λέγεσθαι ὅτι ὅλην οἱ τεχνῶν διαβιβάσιν ξέους, καὶ τέμνοντες, καὶ κοτύοντες, καὶ τυπτόντες, καὶ ἀτίμων πολλακίς (καὶ διὰ τέχνης τὸ ἅμα μόνον ἀλλάξαντες καὶ μορφοποιήσαντες, θεὸς ἐπονομάζουσιν — Ὡς τὸ ἐμβρονησίαις, ἀνθρώπους ἀκολάτους, θεὸς εἰς τὸ προσκυνοῦντες πλάσσειν, λέγειν, καὶ μεταποιεῖν. καὶ τὸ ἱερῶν ἐνθα ἀνατίθεν, φύλακας τοιαύτους καθίσταναι· μὴ Σωμασῶντος ἀθέμιτον καὶ τὸ νοεῖν ἢ λείπειν ἀνθρώπους θεῶν ἢ φύλακας.

PART I.

“ up in Temples; they set Guards over them,
 “ without considering, that it is a Crime to say,
 “ or even to think, that Men can guard the
 “ Gods.

Athenagoras
 vindicates the
 Christians from
 the Reproach
 cast upon them
 by the Hea-
 thens, that
 they did not
 own their Idols
 to be Gods.

Athenagoras vindicating the Christians against the pretended Crime, of which they were accus'd by the Heathens, of not owning Idols for Gods, grants that they would be really blamable, if God, and that Matter of which the Idols were made, were the same thing, as the Heathens imagin'd they were. But he shews with the same Philosophical Accuracy, with which he treats all the other most important Subjects of his Book, that these are Two Things extremely different: which without doubt he would not have done, this being so self-evident as it is, if a great Number of Heathens had not believ'd the contrary: and he concludes from this Demonstration, “ That if the Christians
 “ own'd for Gods those different Materials,
 “ which were form'd into Images, they had
 “ neither the first, nor the most simple Notions
 “ of the Deity. Then after having shewn at large, that the Idols had been all made by Men; as the *Diana of Ephesus* by *Endyus*, a Scholar of *Dadalus*; the *Apollo of Delphos* by *Theodorus*; the *Venus of Cyprus* by *Praxiteles*; the *Aesculapius of Epidaurus*, and the greatest part of the other most famous Images, by *Phidias*: he concludes,

He shews that
 Images could
 not be Gods;
 and then an-
 swers those a-
 mong the Hea-
 then, who to
 excuse this gross
 Idolatry said,
 that their Idols
 were only the
 Images, or Re-
 presentations of
 the Gods who
 dwelt in them.

Athenagoras Apol. pro Christianis. p. 57. Ἐι μὲν γὰρ ταύτων ὕλη καὶ θεός, δύο ὀνόματα καθ' ἑνός περὶ σμᾶτος. τὸν λίθος καὶ τὰ ξύλα, καὶ χρυσὸν καὶ ἄρσενον καὶ νομίζοντες θεός, ἀσεβῶμεν· εἰ δὲ διεσῶσι πάντοτε ἀπ' ἀλλήλων, καὶ τοσῶτον ὅσον τεχνίτης καὶ ἡ πέτρα καὶ τέχνην αὐτῆς πέτρας καὶ, τί ἐκδημέμεθα; Idem Infra. p. 58. εἰς οἷα τὰ εἰδὴ τῆς ὕλης ἀγορεύει θεός. ἀναιδελφεὶν τὰ ὀνόματα θεῶν δόξασιν, ταυτὰ καὶ φθαρτὰ καὶ ἀϊδίῳ ἐξισῶντες.

that

that they could not be Gods: " For if they are
" Gods, continues he, ^s why were they not al-
" ways so? Why are they more modern, than
" those that made them? Why had they need
" of Men, and of their Art in order to exist?
At last after having thus refuted the gross Er-
ror of those, who believ'd that the very Idols
were Gods, he adds: " But ^h since some say,
" that these Idols are only the Images and Re-
" presentations of the Gods; and that it is to
" those Gods, and in their Name that Prayers
" are address'd, and Sacrifices offer'd; because
" Men cannot approach them any other way,
" nor see them without Danger: bringing in
" Proof of their Opinion the wondrous Opera-
" tions effected by the Means of Idols: Let us
" examine what that Power is, which they
" ascribe to them. It is by this Objection of
some of the most discerning among the Hea-
thens, that *Athenagoras* enters into the Dis-
quisition, he afterwards makes concerning Ora-
cles, which he shews, we ought to attribute
to Devils. But since he says that only some pre-
tended that Idols were but the Images and Re-
presentations of the Gods; is not this also an
evident Proof, that all the rest, against whom
he had spoken till then, did believe, that the

* Idem inferius, p. 69. Ἐι τοίνυν θεοὶ ἔκ ἡλ' ἀρ-
χῆς, τίς αἱ εἰσι νεώτεροι ᾧ πεποιηκότων; τί δ' αἱ εἰς
αὐτοῖς πρὸς τὸ γνέσθαι, ἀνθρώπων καὶ τέχνης, γῆ ταῦτα
καὶ αἶθοι καὶ ὕλη, καὶ ὅτις αὐτὰ τὴν τέχνην;

Idem ibid. Ἐπεὶ τοίνυν φασὶ τινες εἰκόνας μὴ εἶναι ταύ-
τας, θεοὺς δὲ, ἐφ' οἷς αἱ εἰκόνες, καὶ τὰς προσόδους αἷς τῶ-
τοις προσίασι, καὶ τὰς θυσίας ἐπ' ἐκείνους ἀναφέρειν, καὶ
ἐς ἐκείνους ἡμεῶς, μὴ εἶναι τε ἕταρον τρόπον τοῖς θεοῖς ἢ
ἴσμεν προσεῖναι — καὶ τὰ ταῦθ' ὅπως ἔχουν, τεκμήρια
παρέχουσι τὰς ἐνίων εἰδώλων ἐνερθείας, φέρε, θεοπάσιμων
ἐπὶ τοῖς ὀνόμασι δυνάμειν αὐτῶν.

PART I. very Images, and the different Materials of which they were made, were really Gods?

The other ancient Fathers all express themselves against the Heathens in the same sense,

I could produce a great Number of like Testimonies taken from *Tatian*¹, *Lactantius*², *Theophilus of Antioch*³, *Tertullian*⁴, *Prudentius*⁵, and particularly from *St. Athanasius*⁶,

¹ *Tatianus Orat. adv. Græcos.*

² *Lactantius L. 2. Divin. Instit. cap. 2. 3. 4.*

³ *Theophil. Antioch. L. 2. ad Antiochum statim ferè ab initio. p. 46. Καὶ ὃ γέλοιόν μοι δοκεῖ, λιθοξόους μὲν καὶ πλαστας, ἢ ζωοποιούς, ἢ χωνοτάς πλασέν τε, καὶ γέσφειν, καὶ γλύφειν, καὶ χωνάειν, καὶ θεὸς καλᾶσθαι, οἱ ἐπὶ τῶν ἡρώων ὑπὸ τῷ τεχνιτῷ, εἰδὲν αὐτοὺς ἡσέον. ὅταν ᾖ ἀφοραδῶσιν ὑπὸ τινῶν, καὶ ἀναριθμῶσιν εἰς ναὸν κληῖμα, ἢ οἶκον τινα, τέτοις ἢ μόνον θύουσιν οἱ ὠνησάμενοι, ἀλλὰ καὶ οἱ ποιήσαντες, καὶ πωλήσαντες ἔρχοντο μέγα πωδῆς, καὶ πωδελάζεως, θυσιῶν τε καὶ σπονδῶν εἰς τὸ προσκυρεῖν αὐτοῖς, καὶ ἡσέον θεὸς αὐτοῦ, ἐκ εἰδότες ὅτι τοιοῦτοί εἰσι, ὅποιοι καὶ ὅτε ἐγένοντο ὑπὸ αὐτῷ, ἥτοι λίθος, ἢ ξύλον, ἢ χρῶμα, ἢ καὶ ἕτερα τίς ὕλη. Theophilus of Antioch having thus deplor'd the blindness of those among the Heathens, who took the Idols themselves for Gods; passes on next to the Errors of those, who own'd Jupiter, Apollo, &c. for their Gods; tho' the History and the Genealogy of all these pretended Deities taught them clearly, that they had been only Men. Immediately after which he in the last place refutes the false Notions which the Philosophers had of the Deity, that he might dispute against the Heathen Religion in all the different parts of it.*

⁴ *Tertullian. in Apologet. c. 12. p. 13. Ungulis deraditis latera Christianorum: at in Deos vestros per omnia membra validius incumbunt asciez, & runcinz, & scobinz. Cervices ponimus: ante plumbum & glutinum & gomphos, sine capitibus sunt Dii vestri — ignibus urimur: hoc & illi à primâ quidem massâ. In metalla damnamur: inde censentur Dii vestri — Infrendite, inspumate, iidem estis, qui Senecam aliquem pluribus & amarioribus de vestrà superstitione perorantem probatis.*

⁵ *Prudentius L. Cathemer. in Hymno 11. 8°. Kal. Jan. p. 44.*

Nam cæca vis mortalium,
Venerans inanes nœnias,
Vel æra, vel saxa algida,
Vel ligna credebant Deum.

nasius°; who whether they justify the Christians for refusing to worship Idols; or dispute against those very Idols, according to that Opinion, which the common People among the Heathens had of them, do always most clearly shew, that the greatest part of Idolaters were persuaded, that the Idols themselves were Gods; and that the Matter, of which these Idols were made, was the very Substance of those Gods. But is not this superfluous in a Question, which the Au-

Et in L. Peristephanôn, Hymno 5. in laudem Vincentii Martyris. p. 84.

O Vēstra inanis vanitas,
Scitumq; brutum Cæsaris!
Condigna vestris sensibus
Coli jubetis Numina.
Excisa fabrilī manu,
Cavis recocta & foliibus:
Quæ vocē, quæ gressu carent,
Immota, cæca, elingua.

This excellent Christian Poet does afterwards explain, how the Devils possess'd themselves of the Images and Temples, where they were; and how they were expelled from thence by the Invocation of the Name of Jesus Christ. ibid.

At sunt & illic Spiritus,
Sunt; sed magistri criminum,
Vestra & salutis aucupes,
Vagi, impotentes, sordidi.
Qui vos latentes incitos
In omne compellunt nefas,
Vastare justos cædibus,
Plebem piorum carpere.

Norunt & ipsi ac sentiunt
Pollere Christum, & vivere,
Ejusq; jam jamq; affore
Regnum tremendum perfidis.

Clamam fatentes deniq;
Pulsi è latebris viscerum,
Virtute Christi & nomine,
Diviq; & iidem Dæmones.

° Athan. Orat. contra Gentes, N° 13, 14, & 15.

PART I.

An excellent
Passage of Ar-
nobius upon
this occasion.

thority of the Holy Scripture so expressly decides in so many Places? Yet I cannot forbear producing also what *Arnobius* says upon this Point; speaking of the Time when he himself was a Heathen, and of the Opinion which he then had of Idols. Such a Testimony ought to be decisive. “ Blind that I was, says he, I wor-
“ shipp’d Images, which had been just taken
“ out of the Furnace; Gods which had been
“ forg’d upon an Anvil with Hammers; pieces
“ of Ivory, and colour’d Ribands fasten’d to
“ old Trees. If I happen’d to see a Stone, that
“ had been anointed or perfum’d, as if there
“ had been some Divinity in it, I made my court,
“ and spoke to it, and ask’d Favours of a thing
“ that was insensible: thus offering the most
“ grievous Affronts to those very Gods, of
“ whose Existence I was persuaded, by imagi-
“ ning them to be Wood, Stones, and Ivory,
“ or to inhabit any such Matter. But now be-

^P Arnobius L. i. adv. Gentes. p. 19. Venerabar, (δ κα-
citas!) nuper simulacra modo ex fornacibus prompta, in
incudibus Deos, & ex malleis fabricatos, elephantorum ossa,
picturatas veterneosis in arboribus tænias; Si quando con-
spexeram lubricatum lapidem, & ex olivi unguine sordida-
tum, tanquam inesset vis præsens, adulabar, affabar, & be-
neficia poscebam nihil sentiente de trunco, & eos ipsos Deos,
quos mihi esse persuaseram, afficiebam contumeliis gravibus;
cùm eos esse crederem ligna, lapides, atq; ossa, aut in hu-
jusmodi rerum habitare materiâ. Nunc Doctore tanto in
vias veritatis inductus, omnia ista quæ sint scio: digna de
dignis sentio, contumeliam nomini nullam facio divino; &
quid cuiq; debeat vel personæ vel capiti, inconfusis gradi-
bus atq; auctoritatibus tribuo. Ita ergo Christus non habea-
tur à nobis Deus? Nec, qui omnium alioquin vel maximus
potest excogitari, divinitatis afficiatur cultu, à quo jamdu-
dum tanta & accepimus dona viventes, & expectamus, dies
cùm venerit, ampliora?

“ ing

ing led into the Ways of Truth by so great
 a Teacher, I know what all those Things
 are. I esteem of them as they deserve, and
 do no dishonour to God. I ascribe to each
 Person and Being what is due to it, without
 confounding their several Degrees and Au-
 thorities. And should we not therefore ac-
 knowledge Christ to be God? Should we not
 pay the most exalted Divine Worship that
 we can conceive, to him from whom we have
 already in our Life-time receiv'd so great
 Blessings, and expect yet greater hereafter,
 when the Day of the Lord shall come? These
 last Expressions are indeed very fine, and dis-
 cover how sensibly he was affected with the
 Grace, which God had vouchsaf'd him in res-
 cuing him from the frightful Darkness of Pa-
 ganism. I would to God our Author, and
 others such as he, would speak like this great
 Man; instead of undertaking so ill to the Pur-
 pose to depreciate the Grace of Christ, by ex-
 tenuating the Greatness of that Blindness and
 Misery, from which it has deliver'd us. How-
 ever we see, that *Arnobius* in what he says, does
 clearly shew the Two different Notions, which
 the Heathens had of the Divinity of their Idols:
 that of the most gross, who believ'd that the
 Images themselves were Gods: and that of some
 others less stupid, but as miserably abus'd, who
 imagin'd that some Deities dwelt in them.

CHAP. XII.

If this be not sufficient to convince our Re-
 marker, I will also produce him the Testimony
 of Two Heathens, a Poet, and a Philosopher.
 He will have perhaps more Deference for their
 Authority, than for that of the Fathers of the
 Church, whom he seems very much to despise.

*Some Heathen
 Authors repro-
 ving the gross-
 ness of the Ido-
 latry of others,
 speak in the
 same manner as
 the Fathers of
 the Church.*

The

PART I.

The Poet is *Horace*,^a who makes the most infamous of the Pagan Deities speak thus. “
 “ was once the Trunk of a Tree, an useleſſ
 “ piece of Wood, of which the Workman be
 “ ing ſome time unrefolv’d, whether he ſhould
 “ make a Bench or a God, at length reſolv’d
 “ upon the latter, and ſo I became a God. It
 was therefore the piece of Wood, which the
 common People, whoſe Opinion *Horace* here
 expreſſes, did own for a God, ever ſince it was
 cut and form’d into an Image by the Workman.
Seneca^r as a Philoſopher reprehending this
 monſtrous Error of the Heathens, deſcribes it in
 as plain and expreſſive Terms, as thoſe of *Ho-
 race*. “ They honour the Images of the Gods,
 “ ſays he; they pray to them on their Knees;
 “ they worſhip them; they continue in their
 “ Preſence all Day long, either ſitting or ſtand-

^a Horatius Satyrarum. L. 1. Sat. 8. l. 1.

Olim truncus eram ficulnus, inutile lignum :

Cùm faber incertus ſcammum faceretne Priapum, ¹

Maluit eſſe Deum : Deus inde ego, furum aviumq;

Maxima formido. —

^r Seneca apud Laſtantium. L. 2. Divin. Inſtit. cap. 2. p. 65, 66. Rectè igitur Seneca in Libris Moralibus, ſimulachra inquit, Deorum venerantur; illis ſupplicant genu poſito; illa adorant; illis per totum aſſident diem, aut aſtant; illis ſtipem jaciunt; viſtimas cædunt. Et cùm hæc tantoperè ſuſpiciant, fabros, qui illa fecere, contemnunt. Quid inter ſe tam contrarium, quàm Statuarum deſpicere factorem, Statuam adorare; & eum ne in convictum quidem admittere, qui tibi Deos faciat? Quam ergo vim, quam poteſtatem habere poſſunt: cùm ipſe qui fecit illa non habeat? Sed ne hæc quidem dare his potuit, quæ habebat; videre, audire, loqui, moveri. *The Book of Seneca, out of which Laſtarius took this Paſſage, is not now to be found: but beſides Tertullian, who cites it in that place of his Apology quoted a little above, St. Au- guſtin in his 6th Book de Civitat. Dei. chap. 10. alſo produces many Paſſages of it, which ſhew the prodigious Blindneſs of the Heathens, with regard to their Idols.*

ing; they make them Presents, and offer up
Sacrifices to them; and tho' they pay them
all this Respect, yet at the same time they
despise the Artificers that made them. And
what greater Contradiction, adds he, can one
imagine, than to worship the Statue, and
contemn the Statuary, and not so much as suf-
fer in their Company the Man that had made
their Gods? What Power, what Divinity
can these Images have, since he that made
them has none; and could not bestow upon
them any of those Faculties which he has, of
Seeing, Hearing, Speaking or Moving? It is
evident, that all which *Seneca* says here, suppo-
ses that the greatest part of the Heathens be-
liev'd, that the Images themselves were Gods.
They therefore who assert the contrary, as our
Remarker does, are not only ignorant of the
Heathen Theology, but which is still worse,
are as I have made appear, ignorant also of the
Holy Scripture, or at least pretend to be so.

On this Occasion our *Author* adds, 'That he
is not of the Number of those, who pretend that the
Worship pay'd to Statues and Images by the People
in the Church of Rome is no way different from the
Idolatriy of the Heathens. This, says he, is car-
rying Things too far. A very moderate Man this,
no doubt, who of his Bounty is willing to grant
to the *Roman-Catholicks*, that the Honour which
they pay to the Images of Christ and of the
Saints, is in some little Matter different from
the Idolatriy of the Heathens. But, (continues
he, to make himself amends for that extraordi-
nary Violence he had offer'd himself, in favour-
ing the *Roman Catholicks* with this Conces-

*A Calumny of
the Author of
the Remarks
against the Ro-
man Catholick
Doctors.*

PART I.

sion) 'when several of the Protestant Doctors have reproach'd them with this Practice, they have vindicated themselves almost in the same manner, as the Heathens do in Arnobius. I know not who those Roman-Catholicks are, that have vindicated themselves almost in the same manner, as the Heathens in *Arnobius*: But I know very well, that the most plain and natural Answer, which one could make to such a Calumny were to shew, that it could be nothing but the Effect, either of very great Malice, or of a profound Ignorance of the Opinions of the Roman-Catholick Church; in which there never was any one who believ'd, that Images were Gods; " or who answer'd such as disapprove of the Honour pay'd to them, that any Deities resided in them; as the Heathens believ'd of their Idols; and as they answer " in *Arnobius*.

Upon

* Id. ibid.

* Concil. Trident. Sessione 25. p. 293. Imagines parvò Christi, Deiparæ Virginis, & aliorum Sanctorum, in Templis præsertim habendas & retinendas, eisdemq; debitum honorem & venerationem impertiendam; non quòd credatur inesse aliqua in iis Divinitas, vel Virtus, propter quam sint colendæ; vel quòd ab eis sit aliquid petendum; vel quòd fiducia in imaginibus sit figenda; veluti olim fiebat à Gentibus, quæ in Idolis spem suam collocabant; sed quoniam honores, qui eis exhibetur, refertur ad prototypa, quæ illæ repræsentant: ita ut per imagines, quas osculamur, & coram quibus caput aperimus & procumbimus, Christum adoremus, & Sanctos, quorum illæ similitudinem gerunt, veneremur. Id quod Conciliorum, præsertim verò secundæ Nicenæ Synodi, decretis contra imaginum oppugnatores est sancitum.

* Arnobius L. 6. sub finem. p. 171. Sed erras, inquitis, & laberis: Nam neq; nos æra, neq; auri argentiq; materias, neq; alias, quibus Signa confiunt, eas esse per se Deos, & religiosa decernimus numina: sed eos in his colimus, eosq; veneramur, quos dedicatio infert sacra, & fabrilibus efficit inhabitare simulacris. Non improba neq; aspernabilis ratio, quæ possit

Mr. de Fontenelle believ'd, that Oracles were deliver'd by the Mouth of Images.

Upon my shewing that Oracles were not deliver'd by the Mouth of Images, but by that of Men; our *Remarker* seems to accuse me of ascribing an Opinion to Mr. de Fontenelle, which was not his. * *We cannot, says he, accuse so learned a Man of not knowing, that most Oracles were deliver'd only by Priests and Priestesses; because it is a thing so well known.* I should be concern'd to have ascrib'd to Mr. de Fontenelle an Opinion, which was not his: I can truly say that I have been religiously cautious in this Point, as much as it was possible to be; and that I have often chose, rather to conceal many Things, which he has said in his Book, than to take Advantage of them, as I might, and as some were of Opinion, even that I ought to have done: because I was always apprehensive of criticizing where there was no occasion, and of not judging favourably enough of his Opinions. But as to the Point in question, I found it so clearly express'd in his Book, and so often repeated, that I could

possit quivis tardus, necnon & prudentissimus credere, Deos relictis sedibus propriis (id est Cœlo) non recusare, nec fugere habitacula inire terrena: quinimò jure dedicationis impulsos, simulacrorum coalescere junctioni. In gypso ergo manserunt, atq; in testulis dii vestri: quinimò testularum & gypsi, mentes, spiritus, atq; animæ dii sunt; atq; (ut fieri augustiores vilissimæ res possint) concludi se patiuntur, & in sedis obscuræ coërcitione latitare. Arnobius afterwards refutes this Answer of the Heathens in all the Sequel of this 6th Book, and with great Strength of Reason shews the extravagant Absurdities, that follow from it. By which therefore it is evident, that the Heathens worshipp'd their Idols as Gods; and that when the Christians shew'd them their lamentable Error in so doing, they answer'd, that it was not the Gold, or Silver, or Brass of their Images, which they worshipp'd, but the Deities residing in those Images. Now where is the Catholick, that ever answer'd in the same manner concerning their Image-Worship?

* Bib. chois. ubi sup.

PART I. make no doubt, but that his Opinion really was, that Oracles were sometimes deliver'd by the Mouth of Images. I could here produce the Passages of his Book, which I have already cited in my *Answer*: I could add other new ones, taken as most of the former, from the fifth Chapter of his first Dissertation: I could make it plainly appear, that he spoke according to this Notion, when he gave Account of the several Instruments of Delusion, by which he pretends the idolatrous Priests impos'd upon the People: those Subterranean Passages, thro' which he makes them go: those frightful Caverns, where according to him, they hid all their Machines: those hollow Images, into which he makes them enter, in order to deliver their Answers; and all the other Artifices, which he attributes to them; and which clearly shew, that he was of this Opinion: But it would be loss of Time to insist any longer upon the Proof of a thing, of which no Man, except our *Critick*, can possibly doubt.

*He also suppos'd
that Devils
foreknew things
to come.*

Having shew'd in the same Chapter, that Devils were ignorant of what was to come; and that the Fathers never believ'd the contrary; our *Critick* says, *That he does not see, to what Purpose this serves in the Question before us; since it is not Mr. de Fontenelle, who says, that Devils foretold any thing.* It is true that Mr. de Fontenelle does not say in express Terms, that Devils foreknew Things to come: But it is no less true, that he evidently supposes it in his Reasonings against the Fathers, and against the Prophet David, in the fifth Chapter of his first Dissertation; and in the sixteenth, where he produces

^r Id. *ibid.* p. 208.

the Ambiguity of Oracles, to shew that Devils Chap. XIII.
were not the Authors of them. I appeal for
this to the Judgment of all that have read either
his Book, or what I have cited out of it in mine;
which I did not think my self oblig'd to copy
over again here, in Complaisance to our Re-
marker, who either does not see, or at least pre-
tends not to see Things, that are most evident.

I come now to the *Platonism* of the Fathers of CHAP. XIII.
the Church, which is the third reason, that *The third Reason falsely as-*
Mr. de Fontenelle has falsely ascrib'd to them; *scrib'd to the*
and which I am not surpriz'd, that our Critick *Fathers: their*
maintains with all his might: for either I am *pretended Pla-*
much mistaken, or this is not the first time, *tonism.*
that he has vended this false and dangerous
Notion, of which a great many pestilent Wri-
ters make use at present, to attack underhand
the most fundamental Doctrines of the Christi-
an Religion. Now tho' I knew perfectly well,
that Mr. de Fontenelle was very far from the Im-
piety of these pernicious Writers; yet I could
not without great Concern see, that he had a-
dopted their Opinion, with regard to the pre-
tended Platonism of the Fathers; and that he
had deliver'd himself upon this Subject in a
manner even much more expressive than they;
saying not only, that all the Fathers had em-
brac'd the Sect of Plato; and ^a that they were
passionate Admirers of this Philosopher: but also,
that they ^a look'd upon him as a kind of Prophet;
and took his Works for Commentaries upon the Scrip-
ture. Nor was I less surpriz'd afterwards to hear
him say, that ^b it was owing to Platonism, that

^a Hist. des Orac. Diff. I. c. 3. p. 23.

^a Hist. ibid. p. 24.

^b Hist. ibid. p. 25.

PART. I. *Devils were so much employ'd in the Systeme, which the Christians had fram'd concerning Oracles.* As if it were from *Plato*, and not from the holy Scripture, that the Christians had learn'd what they believ'd, and what all the Church believes concerning the Existence, and the Malice of those evil Spirits. This is what I reprov'd in *Mr. de Fontenelle*, and thereupon his *Defender* abandons him, to speak in general concerning the *Platonism* of the Fathers, which he pretends is indubitable; and yet he brings us no other Proofs of it, but the Testimony of two Authors of our time; and the prejudice Men had in favour of *Plato* in the first Ages of the Church, as they have had of *Aristotle* in the latter.

To prove this our Critick should have brought the Testimony of the Ancients, and not as he does, that of some modern Authors.

General Reasons which shew, that the Fathers were not addic'd to Platonism.

But instead of troubling himself to cite these two Authors, whom we know as well as he, to have been, like others also of the Moderns, of this Opinion, which is so often produc'd, but never proved: he ought to bring Testimonies taken from Antiquity, and from those very Fathers, whom he maintains to have been *Platonists*. Then he had spoke like an able Disputant, that proceeds directly to his Point, and knows how to make choice of Proofs, that are suitable to his purpose. Now this is what he has not done, nor I believe can easily do, however full he has been of this false Notion for some time. For according to that little knowledge, which I have of the Fathers, and of their Works and Disputes with the Heathens, as likewise of the Circumstances in which they were, I see nothing, that they were farther from, than *Platonism*. First, Because they always consider'd it as a part of Paganism, of which no Man can doubt, but they had an extreme abhorrence. Secondly, Because they never had greater, nor more dangerous Enemies

to

to combat, than the *Platonists*, and those who took advantage of the Opinions of *Plato*, and of the high esteem which he was in, to oppose Christianity with more Success. Thirdly, Because adhering only and inviolably to the holy Scripture and Tradition, they were not so imprudent, as to borrow from a Heathen Philosopher their Opinions in Matters of Faith or Religion. Fourthly, Because the same Scripture taught them, that all profane Philosophy and Wisdom was nothing but Folly and Mistake; and they always spoke according to this perswasion, concerning the Philosophy of *Plato*, as much or more, than concerning that of all the other Philosophers. Fifthly, Because they knew that the *Platonick* Philosophy had been the Source of the greatest part of the Heresies, which were sprung up, and against which they were continually disputing; reproaching the Hereticks with their *Platonism*, as the thing most capable of giving them an abhorrence of their Heresies. Sixthly, Because they were convinc'd, that the Philosophy of *Plato* was full of the grossest Errors; which they continually apply'd themselves to lay open, and confute; in order to overthrow the Heathen Religion, by attacking it in that part, which was strongest, and most apt to dazzle Men's Eyes. Seventhly, Because they were perswaded, that in what *Plato* had said with most reason, there was yet a mixture of Errors, enough to oblige them absolutely to reject the whole. Eighthly, Because they made no doubt, but this Philosopher had borrow'd from the holy Scripture those Opinions of his, that were most reasonable; which he had afterwards corrupted, either thro' Ignorance or Malice; and consequently they would have been much in the wrong, to have

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gone to draw out of a troubled Stream, when they had by them a Fountain of infinite Purity, even the holy Scriptures. These are some Reasons, which when I have enlarg'd upon them, and supported them by a great many express Testimonies of the Fathers (as I hope to do in a short time by God's Assistance) will be able to convince all reasonable Men, that nothing could be imagin'd with less appearance of Truth, than the pretended *Platonism*, of which the Fathers are accus'd.

Though we consider'd only the time when they liv'd, that were sufficient to convince us of this matter.

But without any necessity of enlarging upon all these Reasons; in order to be convinc'd of what I say, we need only cast an Eye upon the time, when these Fathers liv'd, and their abode in the midst of Paganism. For is it credible, that they would adopt the Opinions of a Heathen Philosopher, and declare themselves Followers and Admirers of him, at a time when Paganism still continued almost in its full strength; when the Heathen Philosophy was the greatest Obstacle to the Establishment of the Christian Religion; and when they should have desir'd, and indeed did desire nothing more, than to possess all Men, and particularly the Christians, with a Contempt and Abhorrence of it? Is it usual to esteem or follow the Opinion of an Adversary, with whom we are disputing, and by whom we are persecuted? Have the Christians of the *East* ever profess'd to esteem or follow the *Alcoran*? Have the *Roman Catholics* of *Germany* any Fondness for the Works of *Luther*? Have we ever known the Bishops of *France* to praise the Books of *Calvin*; or recommend them to any one's perusal; or suffer them to be read in their Academies, or Universities? 'Tis true, *Aristotle* has been read for many Ages: But the difference of Times and Circumstances

circumstances is very apparent: for did Paganism still continue there, when they began to read *Aristotle*? Were there any *Heathens* yet remaining, who made use of the Principles and Doctrine of *Aristotle*, to dispute against Christianity? Was there any danger, that the Christians, by reading the Works of this Philosopher, or hearing them read in the Academies, and explain'd by the Catholick Doctors, should be induc'd to renounce their Faith, and follow his Errors? Who does not know, that what is dangerous and even pernicious at one time, may be good and profitable at another?

But, says the *Defender* of Mr. *de Fontenelle*, *It is a mistake we know that all Ages have mix'd the Philosophy of their own Time with their Theology.* Thus Men very improperly make an Estimate of what has been done in all Ages, by what is done in that wherein they live. Because they see *Aristotle* and *Des Cartes* at present in vogue in Christian Schools; they imagine *Plato* was so too in the first Ages; without either considering the difference of Times; or calling to mind what Information we have in this Particular from Ecclesiastical History, in which there is no need of any profound Knowledge, to shew us the Falshood of this Notion. Who told our *Critick*, that the Primitive Fathers had a particular Philosophy, which they follow'd, different from that of the holy Scripture; wherein they found all that was necessary for them in point of Religion; and beyond which, as themselves say, ^d they thought they had no need of

to imagine, because we follow the Philosophy of Aristotle or Des Cartes at present, that therefore the Primitive Christians follow'd that of Plato.

* Bib. chois. p. 213.

^d Tertul. L. de Præscript. Hæret. c. 8. p. 209. Quid er-
go Athenis & Hierosolymis? Quid Academia & Eccle-

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any farther Curiosity? Who told him, that this particular Philosophy, which they follow'd, was that of *Plato*, rather than that of *Zeno* or *Aristotle*? Where are the Commentaries, which they made upon this Philosopher? What Indications have they given of that prodigious Esteem, which they had for him? Did they praise him, as others have done *Aristotle* since? Did they cite him in their Books, or in the Discourses which they made to the People, to give Authority to what they said? Did they ever undertake to defend his Errors? On the contrary, what have not they said, to bring him into Contempt; to refute him, and shew where he was erroneous? In which I am perswaded, they might with much more appearance of reason be accused of having carry'd things too far; and condemn'd this Philosopher too universally, as well as all Philosophy in general; if we had not regard to the Time in which they liv'd, and to their Circumstances, which oblig'd them to speak and act with that Severity they did. But this is enough here upon this Subject, which I design to treat more thoroughly in a particular Discourse, with all the Care and Fulness due to it. Let us therefore return to our *Critick*, who after having made all his Efforts, to give some colour to the bad Reasons, which Mr. *de Fontenelle* has falsely ascrib'd to the Fathers; undertakes to examine those, which I have produc'd; and by which I said they were convinc'd, that Devils were the Authors of the Heathen Oracles.

fix? ——— Viderint qui Stoicum & Platicum & Di-
 lecticum Christianismum protulerunt: nobis curiositate opus
 non est post Christum Jesum, nec inquisitione post Evan-
 gelium.

Upon

Upon the first of these Reasons, which is the **CHAP. XIV.** Authority of the holy Scripture, our *Author* The true Reasons which convinc'd the Fathers, that Devils were the Authors of Oracles. The first Reason, the Authority of the holy Scripture; and what the Defender of Mr. de Fontenelle objects against it. remarks, that the Scripture does not say, that all the Heathen Deities were Devils. Yet what can be more express, than this Passage of the 95th Psalm, "All the Gods of the Nations are Devils? If he pretend that this is to be understood with some restriction, I grant it: nor is the Question here, concerning all the Gods of the Nations; but only such as deliver'd Oracles: and 'tis particularly concerning the latter, that the Fathers understood this Text; and that indeed we must necessarily understand it, if we take it as we ought, in its literal and natural sense. For if these Gods that deliver'd Oracles were not Devils, what others can we have more reason to say were so?

* *The Heathens*, adds he, *did constantly worship several of their Kings that were dead, and many Fictions of their own Brain, which never had existed.* That is true: But to all those deceas'd Kings, and to all those Fictions of their own Brain had not they erected Images, which they worshipp'd; because among other Reasons they were perswaded that their Gods resided in them? And for a proof, that these Gods were in their Images, did not they produce the Oracles, which they deliver'd by their Priests; and all the other pretended Miracles which they wrought in their Temples? Is not that what they say, and what they maintain so frequently in *Athenagoras*,
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* Bib. chois. ibid. p. 215.

* *Athenagoras* in Apolog. pro Christianis. p. 102. "Εἰ-
παύει δὲ ἐν ὧν ὅσας ὑπερέχουσιν, τίτις ἔν τῳ λόγῳ
ὅτι τὰ εἰδωλῶν ἀνθρώπων, εἰ μὴ εἰσι θεοὶ ἐφ' οἷς ἰδρυόμε-
θα

PART I. *Minutius Felix* ², *Arnobius* ^h, *St. Athanasius* ⁱ, *Eusebius* ^k, and the rest of the Fathers? And have not these Fathers shew'd at the same time, that all these pretended Deities, which resided in the Images, and inspir'd the false Prophets that deliver'd Oracles, were really Devils, according to what the Scripture taught concerning them, not only in this Passage of the 95th Psalm, but also in many other like places, as well of the Old as of the New Testament?

Upon what I added, that nothing was more like the Priests and Priestesses who deliver'd

He pretends that the Authors of the Septuagint, and of the vulgar Latin Versions, did only by conjecture translate the Hebrew Word, which signifies a Spirit of Pythia, or a familiar Spirit.

θαυτά ἀσάμαξα; ὃ γὰρ εἰκὸς τὰς ἀψύχας καὶ ἀκινύτους εἶναι, καθ' ἑαυτὰς ἰχύνει χεῖρας τῶ κινῶντι. Τὸ μὲν κατὰ τόπους καὶ πόλεις καὶ ἔθνη γίνεσθαι τινὰς ἐπ' ὀνόματι εἰδῶτων ἐκέρσεως, ἐδ' ἡμεῖς ἀντιλήσομεν· ὃ μὲν εἰ ὀφελήθητι τινὲς, καὶ αὐτὸ ἐλυπήθητι ἕτεροι, θεὸς νομίζουσιν τὸν ἐν ἐκείνῃ ἐκέρσεως. Ἀλλὰ καὶ ὁ ἀδύσῃ νομίζετε ἰχύνει τὰ εἰδῶτα, καὶ τινὲς οἱ ἐκέρσεως, ἐπὶ εἰδῶταις αὐτῶν τοῖς ὀνόμασιν, ἐπ' ἀκείβητος ἐξηλασμένοι. Ἀνακαῖον δὲ μοι μέλλοντι δεικνύειν τινὲς οἱ ἐπὶ τοῖς εἰδῶτοις ἐκέρσεως, καὶ ὅτι μὴ θεοὶ, περὶ χεῖρας αὐτῶν καὶ τὸ πρὸ φιλοσοφίας μέγιστον.

^k Minutius Felix in Octav. p. 65. Ubi Cæcilium adhuc Ethnicum sic inducit loquentem. Intende templis ac delubris Deorum, quibus Romana Civitas & protegitur & ornatur: magis sunt augusta numinibus incolis, præsentibus, inquilinis, quam cultu insignia, & muneribus opulenta. Inde adeo pleni & mixti Deo vates, &c.

ⁱ Arnobius L. 6. adversus Gentes loco supra relato p. 76.

^j Athanas. Orat. contra Gentes Num. 19. & seqq.

^k Euseb. L. 4. Præp. Evang. cap. 1. p. 131. Τὸ δὲ τὸν εἶρε (κεφαλαῖον, τί ποτε χρὴ νομίζειν τὰς ἐν τοῖς ἑορταῖς ἐμφωλευσας δυνάμεις· πότμα δὲ πρῶτον ἀσείας καὶ ἀσάβας καὶ ὡς ἀληθῶς θείας, ἢ τῶν ἀπάντων τὰ ἐναντία.

Idem L. 1. c. 4. p. 12. Τὸ δὲ μὲν ἐπὶ θεῶν ἡσείας ἦτοι τὰ τεκρά καὶ κατὰ ἑορτάς, ἢ τὸν ἐν τούτοις ἐκέρσεως πονηρὸς δαίμονας, &c. All these Passages shew that very many of the Heathens were persuaded, that their Deities resided in the Images: but the Fathers in the same places make it appear, that those pretended Deities were only Devils.

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Oracles, than the *Pythonesse*s, or Women possess'd with familiar Spirits, so often mention'd in the Scripture; and which as the same Scripture most clearly informs us in the Acts of the holy Apostles, were possess'd by the Devil: Our Critick (to evade this Passage of the Acts, which is decisive) has recourse to his ordinary Method, that *the same Name may possibly be given to different Things*. But what do these several Possibilities prove? If this admirable way of explaining, or rather overthrowing the Scripture were admitted, there would not remain one word in it, of the signification of which we could have any Certainty. He adds in confirmation of this chimerical Possibility, *that the Interpreters have translated the Hebrew Word אוב by conjecture*. By what Art could he penetrate into the Mind of the Interpreters, to know that they translated this Word only by conjecture? Did he call up their Souls, as they say a learned Man once did that of *Aristotle*, to know what he meant by the Word ἐν θεῶν? The LXXII Interpreters without doubt knew very well the signification of the Words אוב, and others such like: and have they not always translated ^a them by this Word *Eysasēimothos*, and only once ^o by this Phrase: οἱ φανῶντες ἐν τῷ γῆς?

The refutation of this false Notion.

¹ Bib. choif. *ibid.* p. 216.

^a *Id.* *ibid.* p. 217.

^o Septuaginta Interpr. Levit. 19. 31. & c. 20. 27. Deut. 18. 11. 1 Reg. 28. 7, &c.

^o *Idem*, Isaïe 19. 3. Καὶ τὸ ἐν τῷ γῆς φανῶντες ὁ τὸ ἐγσασέμωθους. & cap. 29. 4. ὡς οἱ φανῶντες ἐν τῷ γῆς. The Hebrew Text in all these Passages has the Word אוב. And it was never doubted, but that we were by this Word to understand, either an evil Spirit, or a Person who by the help of an evil Spirit took upon him to divine. We almost

PART I.

The Authors of the Vulgar and Septuagint Versions have translated the Hebrew Word in question perfectly well, by giving us to understand, that it signified a Devil that possess'd those, who took upon them to foretel future Events,

γῆς? Now does not this first Word shew clearly enough, that the Men, or the Women that were so call'd, were possess'd by a Spirit, which spoke in them and by them? And does not this last Phrase as evidently mark the place, from whence that Spirit came, which made them speak; the Grotto's and Caverns which exhal'd that pretended divine Inspiration, with which they were thought to be fill'd? Particularly let us reflect upon the Priestesses of *Delphos*; the Grotto upon the mouth of which she sat, when she deliver'd her Oracles; and what the Fathers of the Church, and in particular *Origen* ^p and

always find this Word join'd with those, whom the same Hebrew Text calls *ורענים*, that is to say Diviners. God commands that all those shall be stoned, in whom this evil Spirit shall be found. A Man also or Woman that hath a familiar Spirit, or that is a Wizard (in quibus Pythonicus vel Divinationis fuerit Spiritus) shall surely be put to death: they shall stone them with Stones; *וְאִשׁ אוֹ אִישׁ כִּי יִהְיֶה בָהֶם* *Levit.* 20. 27. *אִם אוֹ וְרַעְנֵי מוֹת יוֹמְרוּ נֹאמְרוּ יִהְיוּ אֹהֵם* Men consulted these evil Spirits, and ask'd Questions of them, or of those in whom they resided. And this is what God forbids in the preceding Chapter of the same Book: *אֶל-חֲפֵנֵי אֵל אֲלֹהִים וְאֶל הָרַעְנִים אֲלֹהִים* And in the 18th Chapter of Deuteronomy: *חֲקֹשֵׁי לֹא-יַמְצֵא בְךָ: שֶׁאֵל אוֹב וְיִדְּעֹן* The Scripture adds in this same place, that all these kinds of Divinations, which it abominates, are those which the Gentiles practised; and for that reason it calls them, the abominations of those Nations. *חֲוֹעֲנֵת הַגִּוִּים* We can therefore understand nothing by the Hebrew words: *אִם אוֹב וְרַעְנֵי* but the Heathen Oracles, and the false Prophets who deliver'd them. Which is also confirmed by what Moses immediately adds, that in the room of all these Oracles, and false Prophets of the Heathens, which were inspir'd by the Devil, God would raise up to the Israelites true Prophets, whom he would inspire himself; but above all a Prophet *אֵלֶּיךָ יִשְׂרָאֵל* *Exod.* 20. 21. whose Oracles they should be oblig'd to hearken to and obey, on pain of incurring his most dreadful Vengeance.


¶ *Origen. Lib. 7. adv. Celsum. p. 333.*

St. Chrysostom^a have said upon that Subject. Chap. XIV.

As to the Author of the vulgar *Latin* Version, who has translated the *Hebrew* Word אור by the Word *Python*; we know even from the Testimony of *Plutarch*^r, that this Word signifies the same thing with the former Ἐγλασεῖμυθ^o; and that those Men and Women, who pass'd for inspir'd, were call'd by this Name. Thus therefore since the LXXII Interpreters have constantly render'd the *Hebrew* Word in question by the *Greek* Ἐγλασεῖμυθ^o; and the vulgar *Latin* Translation, by the *Latin* *Python* and *Pythoneissa*, this is a Proof, that the *Hebrew* Word was perfectly well render'd both in *Greek* and *Latin*; that it was not by Conjecture, that the Authors of the *Septuagint* and vulgar *Latin* Versions thus translated it; and lastly, that this is the true Signification of it. But the Holy Scripture informs us plainly in the *Acts of the Apostles*, that the *Pythoneisse*, or Damsel that had a familiar Spirit, mention'd there, was possess'd by the Devil; and that it was by means of the De-

^a Chrysost. Hom. 29. in caput. 12 1. ad Corinth. loco descripto in 1 Parte Resp. cap. 16. p. 69.

^r Plutarchus Lib. de Defect. Orac. p. 737. Ὀνομα τῶν ἐγλασεῖμυθ^{ος}, Ἐγλασεῖμυθ^{ος} πάλαι, νῦν Πύθωνα πρῶτον γοργόμυθ^{ος}. Hefychius in his Lexicon also renders the Word *Python* by ἐγλασεῖμυθ^{ος}: Πύθων ὁ ἐγλασεῖμυθ^{ος}, ἢ ἐγλασεῖμυθ^{ος}. Suidas says the same. Ἐγλασεῖμυθ^{ος}, ἐγλασεῖμυθ^{ος}. ὃν νῦν τινες πύθωνα. The Rabbins in their Talmud also explain by the same Word *Python*, what is call'd in *Hebrew* אור-בנל, and in *Greek* ἐγλασεῖμυθ^{ος}: אור-בנל אור-בנל was a Sur-name of Apollo, from whence was deriv'd that of *Pythia*, the Priestesses who deliver'd the Oracles of this Dæmon at Delphos. Some learned Men think, that it comes from the *Hebrew* Word נחש; which signifies a Serpent; a name suitable to him, that inspir'd all these false Prophets: others derive it purely ἀπὸ τοῦ πυθῆος; because Men consulted him concerning things to come.

PART I.  vil who possess'd her, that she took upon her to divine: The Scripture therefore does hereby give us to understand, that all those Men and Women, who follow'd the same Trade, and to whom the Scripture gives the same Name, whether it be in *Greek* or in *Hebrew*, were equally possess'd by the Devil.

A mistake of the Critick, who imagines that the Pythonesses, or Women possess'd with familiar Spirits were Necromancers.

The Scripture clearly distinguishes between Pythonesses and Necromancers.

Our Critick adds, 'That it appears by the Story of Saul, that these Wizards were such, as took upon them to divine, by calling up or pretending to call up the Dead. But I know not whether he be ignorant, that the Pythonesse or Witch whom Saul consulted, was not only a Pythonesse or Prophetess inspir'd by the Devil; but also a Necromancer; and that it was only in this last Capacity, that she call'd up the Soul of the Prophet Samuel, or at least made his Figure appear. If he did not know this, he might have learn'd it from Mr. Van-Dale^r himself, who very well understood how to distinguish these two different Qualities of this famous Sorcerefs: and indeed the Scripture it self distinguishes them very clearly: for, besides that every where else, when it speaks of Pythonesses, or Women possess'd with a Spirit of Divination, it does not teach us, that they call'd up the Dead, or that in the Capacity of Pythonesses they practis'd Necromancy in any manner whatever; In *Deuteronomy* where it forbids the *Israelites* all these Kinds of

^r Bib. choif. ibid. p. 217.

^r Van-Dale L. de Divinationibus Idololatricis cap. 9. p. 619. Non solum ita fuit ista ἐγχεσιμότης, dum respondebat scilicet; verum & Maga ex illorum numero, qui se mortuos ex sepulcris exire atq; in lucem reducere prætendunt.

ⁿ Deuteron. 18. 10, 11. There shall not be found among you— or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer. Hebr. שׂוֹאֵל אֵיךְ וְדַעַי וְרַדָּשׁ אֶל-הַמֵּתִים.

Divination, which were in use among the Heathens, it makes an express Difference between those that consulted the familiar Spirits and Wizards, and those that call'd up the Dead, to learn from them what was to come. The Necromancers therefore were different from the Pythonefles and Wizards, tho' there were some among them, who made Profession of many of these wicked Arts.

After this our Critick should have been more cautious in objecting against me; *"That I bring no Proof, whereby it may clearly appear, that the Damsel possess'd with a Spirit of Divination, mention'd in the Acts of the Apostles, was a Necromancer: as the Greeks, adds he, call that kind of Pythonefs.* And how should I have brought Proofs of a thing, which I believe to be very false? Since the Scripture * says expressly, that this Damsel was a *Pythonefs*, that brought her Masters much Gain by vending those Predictions, which the Devil, by whom she was possess'd, suggested to her; and since it is also evident, that when she cry'd after St. Paul and his Companions, saying, *"These Men are the Servants of the most high God, which shew unto us the Way of Salvation, she did not then call up the Dead, nor practice any kind of Necromancy. Besides, what else did I pretend to prove by this Instance, but that, since this Pythonefs in the Acts was not a Necromancer, this*

It is evident that the Pythonefs, or Damsel possess'd with a Spirit of Divination, mention'd in the Acts of the Apostles, was not a Necromancer.

She was possess'd by the Devil; which shews that most of those, who follow'd the same Trade, were possess'd in like manner.

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* Bib. chois. ubi sup.

* Act. 16. 16. And it came to pass as we went to Prayer, a certain Damsel possess'd with a Spirit of Divination met us, which brought her Masters much gain by Soothsaying.

* Ibid. v. 17, 18. The same follow'd Paul and us, and cried, saying, These Men are the Servants of the most high God, which shew unto us the way of Salvation. And this did she many days.

PART. I. was a Sign, that the other *Pythoneſſes* mention'd in the Scripture were not ſo neither; but that their proper and particular Buſineſs in Quality of *Pythoneſſes* conſiſted in foretelling future Events, in the ſame manner, that the idolatrous Priests and Prieſteſſes foretold them in delivering Oracles; and laſtly, ſince this *Pythoneſs* in the *Acts*, who was ſo like all thoſe Priests and Prieſteſſes in the manner of her foretelling Things future, was undoubtedly inſpir'd by the Devil; that this is a Proof, that the greateſt part of thoſe, who follow'd the ſame Trade, had likewiſe receiv'd the ſame Inſpiration? This is what I pretended to prove by this Inſtance; and what our Author ſeem'd not to comprehend; becauſe he had nothing ſolid to answer to it; and yet was willing to amuſe us, as his manner is, with a great deal of Diſcourſe.

Another miſtake of the Critick, who ſays, that the Greeks gave the name of Necromancers to the *Pythoneſſes*, or Women that had familiar Spirits.

As to what he adds, that the *Greeks* gave the name of *Necromancer* to *Pythoneſſes*, he is evidently miſtaken. The *Greeks* call'd the *Pythoneſſes* *Ἐγλασεύουσαι*; but this name never ſignify'd a *Necromancer*. I appeal for this to the Etymology of the Word; to the Teſtimony of *Plutarch* which I have produc'd; and to the Authority of all *Dictionaryes* ancient and modern. As the things ſignify'd by the names of *Pythoneſſes* and of *Necromancers* were very different; ſo likewiſe were the names: And if the Greek Fathers ² gave the name *Ἐγλασεύουσαι*, as the Latin, *Pythoniſſa*, to the Witch whom *Saul* conſulted; 'tis becauſe, tho' ſhe alſo practis'd *Necromancy*, ſhe was however a *Pythoneſs*.

² Origenes, Euthathius Antioch. Gregor. Nyſſ. in Libris
Ἐγλασεύουσαι.

by Profession, and particularly known in that Chap. XV. capacity. This is what our *Critick* should have first consider'd; and then he would not have confounded Names and Professions so different as those: But it is ordinary for one mistake to create another.

Let us see now what he objects to the second Reason, by which I said the Fathers were convinc'd, that Devils were the Authors of the Heathen Oracles. I took it from the Power, which the Primitive Christians had to cast out these evil Spirits, and to make them own their Imposture in the presence of the Heathens themselves. He says, that this wonderful Power of the Primitive Christians does not agree with what *Origen* and *Eusebius* pretended, that it might be shewn, that Oracles were only Impostures. That is true: But I have also shew'd him very clearly, at least I think so, that these two ancient Authors, by speaking in that manner, only propos'd what might be said by some Heathen Philosophers, such as the *Epicureans*, who acknowledge neither good nor evil *Demons*, nor any spiritual Substance. Nor is it less evident, that as *Origen* and *Eusebius* rejected this Principle, as contrary to the Doctrines of Faith, and the Authority of holy Scripture, so they were also very far from allowing the consequences of it. Thus when our *Critick* says, that admitting that Oracles might have been only mere Cheats, it cannot be said at the same time, that the Christians expell'd Devils out of them: He shews us by a new proof, that *Origen* and *Eusebius* did not allow of this Opinion of the *Epicureans* and *Cynicks*; since of all the Ancients, there are not perhaps any, who have more

CHAP. XV.

The second Reason which persuaded the Fathers: The Experience they had, that Devils were the Authors of Oracles, from whence they themselves cast them out. A confutation of what the Author of the Remarks objects against this Reason.

His Objection turn'd against himself.

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gainst the Fa-
thers, whom he
accuses of hav-
ing been disho-
nest Men, and
even venomous
Wolves.*

more frequently produc'd, as a proof of the Truth of our Religion, the Silence of Oracles, and the Power which the Christians had to drive Devils out of all Places, and Persons possess'd by them. We ought therefore to take it well of our Author, that by this Remark he has confirm'd us in an Opinion, of which we were already convinc'd by reading the Works of Origen and Eusebius.

I heartily wish I could have the same complaisance for him with relation to what he adds afterwards; and could give any favourable Interpretation to that long Discourse, as empty of Proof as it is full of Malice, by which he endeavours to persuade us, that the wonderful Power which the Christians had to cast out Devils by the Invocation of the Name of Christ, and by the glorious Sign of his Passion, was only a Fiction and Contrivance of those Christians; and that the Fathers, who have related these Wonders, were credulous and interested Persons, Deceivers, imprudent, and absolute-

* Origen L. 7. contra Celsum, & toto passim Opere. Locum unum selego ex L. 8. p. 413. Καὶ ἡλθέ γε ὁ Ἰησοῦς ἐλθεῖν πᾶσι τοῖς κατὰ δυνάμειν τοῦ Θεοῦ διὰ τὴν ἀβύσσου, καὶ πρὸς ἐμὴν εἰπὼν μέγα τι σὺ πρεσβύτης εἶ, καὶ Νῦν ὁ Ἄρχων τοῦ κόσμου τέτυκται ἐν σοὶ. καὶ τοῖς τῆς δαίμονος, ἀλλ' ἐλέγχοντες τὰς ἐν ὁλίκεσσι τοῖς ἡμέτεροις ἀνθρώποις ἐννοήσας αὐτῶν περὶ τῶν χρησμάτων καὶ θεραπειῶν σαμάτων, καὶ ἄλλων τινῶν, καὶ εἶσαι τῷ Θεῷ βουλευόμενος ὅτι ἐμπεσὼς ψυχῇ εἰς τὸ ὕμνα καὶ ταπεινώσεως. We see also in this Passage, in which we cannot doubt but he spoke according to his own Opinion, and that of all the Christians, what he thought concerning the Authors of the Heathen Oracles. Euseb. L. 5. de Prepar. Evang. cap. 1. p. 179. & L. 6. in Proœmio. p. 236. & L. 3. de Demonstr. Evang. sub finem p. 141. & L. 5. in Proœmio p. 204. Idem in Orat. de laudibus Constantini, loco supra relato. p. 30.

ly unworthy of Belief. For since the Question Chap. XV. here is only concerning those Fathers, whom I cited in my Answer, and those Miracles which they have related; it is to them alone, that this Discourse can refer, with which he first begins, and by which he undertakes to prove, from the Authority of the Gospel, and that of St. Paul, ^b that there were very dishonest Men among the Primitive Christians, and that some of the Disciples and Apostles of Jesus Christ were ravenous Wolves. It is true, the Parable which he cites of the Net, ^c that among the good Fishes also gather'd some bad ones, which were cast away, does only respect the Reprobate: and what the Apostle St. Paul ^d saith of those ravenous Wolves, which should enter into the Flock of Christ, and occasion great Slaughter there, only regards Arch-Heretics: and this is the true sense of those Words of Christ and of St. Paul. But our Author, whose Understanding is very particular with respect to the sense of the Scripture, is not of this Opinion. He pretends that by these bad Fish, and by these ravenous Wolves we are to understand the Fathers of the Church: for otherwise how were these two Testimonies thus brought by him, to his purpose?

In like manner when continuing his Discourse

^b Bib. chois. ibid. p. 220.

^c Matth. 13. 47, 48, 49. Again the Kingdom of Heaven is like unto a Net, that was cast into the Sea, and gathered of every kind. Which when it was full they drew to shore, and sat down, and gathered the good into Vessels, but cast the bad away. So shall it be at the end of the World.

^d Act. 20. 29, 30. For I know this, that after my departing shall grievous Wolves (lupi rapaces) enter in among you, not sparing the Flock. Also of your own selves shall Men arise, speaking perverse things, to draw away Disciples after them.

PART I.

*He accuses
them of Fraud,
Vanity, Fal-
shood, and Im-
prudence.*

he says, ^c that it may be suppos'd, that there might have been some Ecclesiasticks among the Christians of the first Ages, who falsely boasted of casting Devils out of Bodies possess'd; and making them own their Name: He does not except the Fathers of the Church from this number; or at least from having been so weak, as to suffer themselves to be impos'd upon by such Cheats: On the contrary he brings ^e Tertullian as an Instance of this; representing him as a credulous Man; and adding, that he may have put Falshoods of this nature into his Books; and even magnify'd them, by ascribing to each particular Christian the power of forcing Devils to speak, and many such like things; and that others may have imitated him; and if there were any one, who had more penetration than the rest, he let them do it, without saying any thing to the contrary, for fear of drawing the People upon him. This is not all: for after having treated the Fathers of the Church as simple, credulous and even lying Persons, who fill'd their Books with Falshoods and Impostures; he accuses them also of Imprudence and Temerity; because, says he ^a the Cheats which they so much encourag'd might if once discover'd, have expos'd the Christians to ill Treatment, and their Religion to Contempt: but, continues he, Men that are credulous are never very wise. Lastly to carry things still farther, he says in one word, ^b that he makes no account of Miracles related by Ecclesiasticks, who gain by them, and whom no body dares to contradict. By which Expression he again makes the Fathers pass for Impostors

^c Bib. choif. ubi sup.

^e Id. ibid. p. 228.

^a Id. ibid. p. 222.

^b Id. ibid. p. 225.

and wicked Persons, who forg'd false Miracles Chap. XV. with Design, either to gain Money by them, or to procure themselves Reputation.

This is the *Idea* which this worthy Man gives us of the Fathers of the Church: 'tis thus he treats them with more Indignity, than any Heathen has ever done. On the contrary the Heathens themselves, even such as were the greatest Enemies to the Christian Religion, could not forbear often to do Justice to their great Knowledge, and eminent Sanctity. *Porphyry*, the wicked *Porphyry* has spoken with Honour of *Origen* and *Ammonius*. The other Heathen Philosophers of his Time had even so great an Esteem for *Origen*, that they consulted him as their Master; dedicated their Books to him; and submitted them to his Judgment, and to his Censure. *Libanius* the vainest of all the idolatrous *Sophists*, has in his Epistles given

CHAP. XVI.
A confutation
of all these Calumnies cast
upon the Fa-
thers: The
Heathens
themselves e-
steem'd them,
and often spoke
of them with
Respect.

ⁱ Porphyr. apud Euseb. L. 6. Hist. Eccles. cap. 19. p. 178.
Ὁ δὲ τέρψεται ἀτοπίας, καὶ ἀνδρὸς δὲ κατὰ κομιδὴν νέου
ὡς ἐτι ἐπιστήμηκα, σφοδρὰ εὐδοκίμησάντων· καὶ ἐτι δὲ
ὡς κατὰ μέτρον ἐν συγγραμμάτων εὐδοκίμησάντων παρελήφθω
Ὀριγῆνες, καὶ κλέσθω τῶν διδασκάλων τῶν τῶν λό-
γων μέτρα διαδέδοται. Ἀκροατὴς γὰρ οὗτος Ἀμμωνίου τῷ
πλεονέκῃ ἐν τοῖς καθ' ἡμᾶς χρόνοις ἐπίδοσιν ἐν φιλοσοφίᾳ
ἐγκύριον γεγονώς. εἰς μὲν τῶν λόγων ἐμπειρίαν, πολ-
λὴν δὲ τῶν διδασκάλων καὶ ὠφέλειαν ἐκλήσατο. &c.
^k Euseb. ibidem. Μάρτυρες δὲ καὶ τῶν ταῦτα αὐτῷ
(Ὀριγῆνες) κατορθώσεως, αὐτῶν Ἑλλήνων οἱ καὶ αὐτὸν ἡκ-
μαχότες φιλόσοφοι· ὧν ἐν συγγραμμάσι, πολλὴν μνή-
μην ἔσθλην τῶ ἀνδρὸς· τοῖς μὲν αὐτῶν προσφανεῖσιν τοῦ
ἐαυτοῦ λόγους· τοῖς δὲ ὡς διδασκάλους, εἰς ἐπίκεισιν τοῦ
ἰδίου ἀνασχετόντων πόνους.

^l Libanius apud Basilium Epist. 145. Ὡς ἔν ἐδοξέ
οἱ φέρειν καὶ ἐπιστολῶν, σιγῇ διὰ πάσης ἐλθὼν, νενική-
κα ἔσθλην, μετὰ δὲ ἅμα καὶ χαίρων. καὶ τίνα συ νενίκησας
νίκη, ἥρην; καὶ πῶς ἐκ ἀλγῆς νενικηκέναι; ἐν καλλῶ
H

PART I. given marks of that Esteem and Veneration, which he had for St. Basil and St. John Chrysostom. He owns that the first surpasses him in Eloquence; and sending him one of his Orations, he tells him, ^m that he is in agony and fear, expecting what Judgment he will make of it. The most bigotted among the Heathens, as Longinianus ⁿ and Maximus Madaurensis, ^o never writ to St. Augustin, but with profound Respect: They thought themselves happy in receiving his Epistles; and look'd upon him as the most holy, and the most learned Man of that Age. Even at the time when they persecuted the Christians with most violence, the Heathens were us'd to bear them this Testimony, ^p that they were wise Men, and of great Probity.

They own'd the Probity and Integrity of the Primitive Christians.

ἡ ἐπὶ τῶν ἐπιστολῶν νενίκημαι. βασιλεῖς ὃ κεκεράτηκε, οἱ λῶν ὁ ἀνὴρ. Idem apud Isidorum Pelusiorum L. 2. Epist. 42. in Epist. ad Joannem Chrysost. ibidem relatâ.

^m Idem Liban. apud Basilium Epist. 159. Ἰδὲ πῶς πομφατὶ λόγον ἰδρῶτι περιρρέομαι. πῶς γὰρ ἐκ ἐμῶν, ἀνδρὶ τοιούτῳ πέμπων τὸν λόγον, ὃς ἱκανὸς ἐστὶ τῇ Πλατωνίων Λορίαν καὶ Δημοθέους Δεινότητα τῇ περὶ τοῦ λόγου ἐνμαθεῖα δέξαι θυλλομεθίας μάτῳ — ὅθεν πῶς φεῖκα καὶ τρέμω τὸ ἡμέτερον λοσιζοῦμαι, καθ' ἣν ἐπιστά. ἢ πῶς λόγος, μικρὸς ὃ καὶ φρενῶν ἐκπέπλωκα. Paria habet de Basilio Libanius Epist. apud eundem Basilium 162.

ⁿ Longinianus Philos. in Epist. ad Augustinum, apud eundem Ep. 21. p. 53. Domino venerando & verè ac meritò percolendo sancto Patri Augustino, Longinianus. Beatus sum & relucens puro virtutis tuæ lumine admodum illustratus, qui dignum me divini tui affaminis honore cumulandum esse duxisti, &c.

^o Maximus Madaurensis apud eundem. Epist. 43. p. 98. Habens crebrò tuis affatibus lætificari & instinctu tui Sermonis, quo me paulò ante jucundissimè salvâ charitate pulsasti. Et p. 99. Sed illud quæso, vir sapientissime, ut remoto facundia robore atq; exploso, quo cunctis clarus es, &c.

^p Tertull. in Apolog. c. 3. p. 4. Quid quòd ita pleriq; clausis oculis in odium ejus impingunt, ut bonum alicui testimonium

Probity. They were so far from accusing them Chap. XVI. of being Cheats or Impostors, that they acknowledged they were ^a faithful, sincere, and disinterested; and that they abhorred all kinds of Falshood and Deceit. But here is a Man, that calls himself a Christian, who is more incens'd against them, than the Heathens themselves; who treats them with the utmost Contempt, as the very dregs of the People; as the greatest Cheats, and the most dishonest Persons; and who represents all the Fathers of the Church to us, as credulous, imprudent, and downright Lyars; interested Persons, and Boasters of forg'd Miracles.

I say all the Fathers of the Church: for there is not one, but what has spoke of the Power, which the Primitive Christians had to cast out Devils by the Invocation of the Name of Christ: there is not one, but what has brought some Instances of it; and produc'd them as Proofs of the Divinity of Christ, and of the Truth of our Religion. All the Christians of the first Ages were convinc'd of it: and no Perswasion was ever more constant, more universal, or more authoriz'd than this. What *Idea* then does our

All the Fathers and Ecclesiastical Authors have spoken of the Power, which the Primitive Christians had to cast out Devils, by the Invocation of the Name of Christ: from whence it follows, that according to our Critick there was not one knowing and honest Man among all the Christians.

monium ferentes, admisceant nominis exprobrationem. Bonus vir Caius Seius, tantum quod Christianus. Item alius. Ego miror Lucium sapientem virum repente factum Christianum. Nemo retractat ne ideo bonus Caius, & prudens Lucius, quia Christianus, aut ideo Christianus, quia prudens & bonus. Laudant quæ sciunt, vituperant quæ ignorant; & id quod sciunt, eo quod ignorant corrumpunt.

^a Plinius secundus in Epist. ad Trajanum de Christianis, L. 10. Ep. 97. Affirmabant autem hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenq; Christo, quasi Deo, dicere secum invicem; seq; Sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati negarent.

PART I. Author give us of all those first Ages, and of all the Fathers of the Church? Or rather what *Idea* does he give us of himself; of his Opinions, and of what kind of Spirit he is of? What would he have us think of it? I will say nothing of that; the thing speaks sufficiently it self. I will only ask him; where then were the wise, intelligent, sincere, and honest Men in those first Ages, since all the Fathers of the Church, and all the Christians were either Deceivers or deceived? How was it possible, that there should be never found among them so much as one, who had that penetration, as to perceive the Imposture of that Power of casting out Devils, of which they all boasted; and so much Zeal, as to oppose an Imprudence, so likely to bring Contempt upon the Christian Religion?

The Heathens never accus'd the Primitive Christians of Imposture, on account of the Power of casting out Devils, of which they boasted.

But since there was not one wise, prudent, and honest Man among all the Christians; let him find one at least among the Heathens. Let him produce one of them, even of those that were most enrag'd against the Christian Religion, who has, I don't say convicted upon this Point, but barely accus'd the Christians of Imposture; and deny'd that they did really cast out Devils, as they boasted in all their Books. But he owns, *that nothing of that nature is come down to us from any Heathen.* He seems mortify'd thereat; and it is without doubt a matter of great Concern to him: For if the most bigotted of all the Heathens, against the Christian Religion had upon this Point dar'd to give the Lye to the Christians, our Author would at last have found that wise, intelligent, and honest Man, whom he in vain seeks for among

^c Bib. chois. ibid. p. 223.

the Christians; and he would not have fail'd Chap. XVI.
to prefer the Testimony of this Heathen to that
of all the Fathers of the Church; tho' they
should all, like *Origen*¹, take God to witness,
that they say nothing, but what is true; and
that they are far from desiring to bring false
Miracles, to do Honour to their Religion.

Yet he comforts himself under the disappoint- *Bad Reasons*
ment, that no Heathen has prov'd any Fal- *which our Re-*
shood against these Miracles of the Primitive *marker gives*
Christians, by two *Perhaps's*, which he puts off *of this matter.*
to us, as two excellent Proofs, that ought to
content us. 'Perhaps, says he, either thro' Con-
tempt or Neglect they did not read the Books of
the Christians. Perhaps also these indiscreet Boast-
ers of Miracles; 'tis of the Fathers of the Church
he speaks, often met with severe Mortifications
from the Heathens, of which no account has been
transmitted to Posterity. Who would not ad-
mire the Conduct of this Writer, who in cold
Blood alledges the foulest Calumnies against the
Fathers, and brings no other Proofs of them,
than two *Perhaps's*, the most rash and false that
ever were alledg'd? What Tribunal, what
Judge would not hereupon condemn him to all
the Penalties, which the Law inflicts upon Ca-
lumniators?

But to answer directly to these two *Perhaps's*, CHAP. XVII.
and evidently shew the Falshood of them, I af-
firm that the Heathens did undoubtedly read
the Books of the Christians; and by consequence

*A confutation
of these bad
Reasons. The
Heathens, and
particularly
those, who un-
dertook to write
against the
Christian Reli-
gion, read the
Books of the
Christians.*

¹ Origen adv. Celsum L. I. p. 35. Ἀλλὰ ὃς Θεὸς μαρ-
τυρῶν ἡμετέροις, βυλομένη, καὶ διὰ τῶν α-
παγγελίων, ἀλλὰ διὰ τῶν ἐνερσιῶν ποικίλης ζωῆς
καὶ τῆς Ἰησοῦ θεῶν διδασκαλίας.

² Bib. choif. ubi sup.

PART I. they knew very well, tho' they had not been elsewhere inform'd of it, that these boasted of driving our their Deities from all Places and Persons, of which they had possess'd themselves; and of making them own, that they were only *Demon-Impostors*. To be convinc'd of what I say, we need only consider the Books, which the Heathens wrote against the Christians. Is it usual, or indeed possible to undertake such Works, without having read at least some of those of the adverse Party, which one pretends to refute? Did *Celsus*, *Porphyry*, *Hierocles*, *Julian the Apostat*, *Proclus*, and others who have writ against the Christians, combat like the *Andabata*, without knowing whom they struck at, and what Doctrines they refuted? Does not *Celsus* boast of having read all the Books of the Christians, and of knowing all that belongs to them? Does he not cite that "which was intitled: *A Dispute between Jason and Papiscus*; wherein the former, who was a Christian, shew'd the latter who was a Jew, that all the ancient Prophecies had been accomplish'd in

Celsus apud Origenem ibid. L. i. p. 11. 'Εἰ μὲν δὲ βλήσουσιν ἀποκρίνεσθαι μοι ὡς ἐ διαπεραιωθῶν, πάντα γὰρ οἶδα. Ad quæ verba Origines. λεχθέν ὅτι περὶ τὰ πάντα γὰρ οἶδα, ἀλαζονικώτατα ὑπὸ αὐτῶ ἀπτετολημνησθόν. ὅτι ἐπὶ ἀνεστῶκε μάλιστα τὸ πρὸς ὁμολογίας. — ἐκ αὐτῶς ἐθεασάμενος, ἰδὲ εἶπε, πάντα γὰρ οἶδα. ὡς ἐδ' ἡμεῖς, οἱ τέτοις ἐνδιαλείψαντες, ἀποιμὲν αὐτὸν, πάντα γὰρ οἶδα. φίλῃ γὰρ ἡ ἀλήθεια. ἔδεις ἡμῶν ἐρεῖ, πάντα γὰρ οἶδα τὰ ἑτικύον. ἢ θαρρήσεις, ὅτι πάντα οἶδες τὰ πλάτων.

Idem ibid. L. 4. p. 199. Οἶαν δὲ καὶ Παπίσκου τινὲς καὶ Ἰάσονος Ἀντιλογίαν ἔσθων. De Altercatione Jasonis & Papisci præter Origenem hoc loco, vide Hieronymum L. Quæstionum in Genesin statim ab initio. p. 204. & L. 2. Comment. in Epist. ad Galat. cap. 3. p. 175. & Autorem Libri de Judæorum incredulitate ad calcem operum Cypriani. p. 30.

* Origines ibid. L. 5. de Celso loquens p. 268. Εἴτα οὖν καὶ (ὡς) ἔχοντες αὐτὸς ὅπως ποιεῖ ἡμεῖς, καὶ τὰ ἄλλα ποιεῖ ὡς ἡμεῖς, ἅτε διδασκόμεθα διὰ τῆς τοῦ Χριστοῦ διδασκαλίας, ἅτε καὶ μὴ, φησὶ, &c. Idem infra p. 272. Εἴτα (ὡς) κατὰ τὰ ἡμῶν ὀνόματα, φησὶν εἰδέναι τινὸς καὶ Σιμωνιανῶν, οἱ δὲ Ἐλένῳ ἦτοι διδασκάλῳ. Ἐλεον (ὡς) οὖν, Ἐλεον (ὡς) οὖν, Ἐλεον (ὡς) οὖν — Κέλσῳ δὲ ὡς οὖν καὶ Μαρκιανῶν καὶ Μαρκιανῶν καὶ Ἀρτοκράτῳ καὶ Σαδῶνι — ἐμνήσθη δὲ ὁ Κέλσῳ καὶ Μαρκιανῶν, &c. Eodem libro citat. Celsus librum Henochi p. 267. & L. 6. p. 291. exponit & imputat Christianis absurdum Opiniorum Hæreticorum Diagramma.

¹ Eusebius Hist. Eccles. L. 6. cap. 19.

PART I.

The Roman Emperors also read them; and in consequence of the Apologies of the Christians, which they had read, they sometimes put a stop to their Persecutions.

Did not the *Roman Emperors* read those *Apologies*, which so many learned Christians presented to them, in defence of their Religion? Did not *Adrian, Antonin, and Marcus Aurelius*, who so much valu'd themselves upon their Knowledge and Philosophy, at least do so much Justice to *Quadratus, Melito, Aristides, Athenagoras, and Justin Martyr*, as to read the Books, which these Fathers presented to them; or however, as to make some of their Ministers or Officers give them an account of them? And had not these excellent Books sometimes their Effect, In putting a stop to their Persecutions, or at least abating the violence of them? Of so many Heathens, who were undeceiv'd of their

² Hieron. in Epist. ad magnum Oratorem, p. 332. Quadratus Apostolorum discipulus, & Atheniensis Pontifex Ecclesiae, nonne Adriano Principi, Elusina sacra insenti, librum pro nostra religione tradidit? Et tanta admiratione omnibus fuit, ut persecutionem gravissimam illius excellenti seditate ingenium. Aristides Philosophus vir eloquentissimus eidem Principi Apologeticum pro Christianis obtulit, contextum Philosophorum sententiis: quem imitatus postea Justinus, & ipse Philosophus, Antonino Pio & filis ejus senatuique librum contra Gentiles tradidit, defendens ignominiam crucis, & resurrectionem Christi tota praedicans libertate. Orosius L. 7. Hist. cap. 8. Hic (Hadrianus) per Quadratum discipulum Apostolorum, & Aristidem Atheniensem, virum fide sapientiâque plenum, & per Serenum Granium Legatum, libris de Christianâ Religione compositis instructus atque eruditus, praecepit per Epistolam ad Minucium Fundanum Proconsulem Asiae datam, ut nemini liceret Christianos sine objectu criminis aut probatione damnare. Et capite sequente de Antonino Pio. Verum Justinus Philosophus librum pro Christianâ Religione compositum Antonino tradidit, benignumque eum erga Christianos homines fecit. Under the Reign of the Emperor Commodus the famous Martyr St. Apollonius, Senator of Rome, read in a full Senate an excellent Apology, which he had made for his own Faith, and that of the Christians. Eusebius Hist. Eccles. Lib. 5. cap. 21. S. Hieron. Lib. de Scriptoribus Ecclesiasticis, p. 284.

Errors, and converted, was there never any that ow'd their Conversion to these valuable Works? To those of *Tertullian*, *Arnobius*, and *Minutius Felix*; which tho' we consider only the Learning and Eloquence that shine thro' all the parts of them, were so capable of attracting the Curiosity of the Heathens? Would *Clemens Alexandrinus*, *St. Cyprian*, *Tertullian*, *Theophilus of Anioch*, *St. Achanasius*, *St. Augustin*, *Eusebius*, *Theodoret*, and the rest have address'd so many Books to the Heathens, and compos'd so many Works to convince them of their Errors, if they had not been sure, that they would be read, at least by some of them? And had not *Julian the Apostat* read the Books of the Christians, and did he not still read them after his Apostacy? All Men know what he writ to the Bishops of his time, after having read the Books of *Apollinarius of Laodicea*; and particularly that, which this learned Man address'd to him in defence of the Truth; and what those Bishops with a noble Freedom answer'd him upon this Occasion. This Answer is in particular ascrib'd to *St. Basil*, whose Discourses of Piety made to the People were so admir'd by the Sophist *Libanius*, that he compares him upon

Sozomenus Lib. 5. Hist. Eccles. c. 18. de Apollinare
 πρεσβ. Οὐκ ἀγνοῦς ὅτι καὶ πρὸς αὐτὸν ἡ βασιλεῖα ἦτοί
 του παρ' Ἑλλήσι φιλοσόφους ὄσιν αὐτῷ ὁ λόγος, ὃν ὑπὲρ
 ἀληθείας ἐπέσειλθεν· ἐν ᾧ καὶ δίχῃ αὐτῷ τῶν ἱερῶν λόγων μὲν
 τυεῖας, ἔδειξεν αὐτὸν ἀποσκευασθέντα τὰ δέοντα περὶ
 τῶν φρονεῖν. Τὰ δὲ καὶ ἐπισηθαῖον ὁ βασιλεὺς, τοῖς τῶ
 τε διαπρέπουσιν ὁπισκόποις ἐπέσειλεν, ἀνέγνων, ἔγνων, κα-
 τέγνω· καὶ πρὸς ταῦτα ἀντίγραφαι, ἀνέγνων ἀλλ'
 ἐκ ἑξῆς· ἐκ γὰρ ἔγνω, ἐκ αὖ κατέγνω. Εἰσι δὲ οἱ βα-
 σιλεῖς, τῷ πρὸς αὐτὸν ἡ κατὰ δόξαν Ἐκκλησίας ταύ-
 τῃ καὶ ἐπιστολῇ ἀναλίσθαι· καὶ ἐκ ἀπεικῆς.

Libanius in Epistolis supra citatis. p. 98.

this

PART I.

*The Heathens
must have been
very stupid, not
to have e-
steem'd the
Books of the
Christians.*

this account with the greatest and most learned Men among the Ancients; and acknowledges himself to be much inferior to him in Learning and Eloquence. These and many more such Proofs, which I could produce, do evidently shew, that the Heathens read the Books of the Christians; and that often they even very much esteem'd them, notwithstanding all the Prejudices and Hatred, which they bore to the Christian Religion.

And certainly they must have been very blind and stupid, to have judg'd otherwise of them. Had they any thing at that Time comparable to the Fathers, either for Knowledge or Eloquence? What was *Libanius* and all the Sophists of his Time, in the Art of Speaking and writing well, if compar'd to *St. John Chrysostom*, *St. Basil*, and *St. Gregory Nazianzen*? Were not *Celsus*, *Porphyrus*, and *Jamblicus* much inferior in Learning to *Origen*, *Eusebius*, and *Clemens Alexandrinus*? to whom I see none that can be compar'd, of all the Greeks since the beginning of Christianity, but only *Plutarch*. And among the Latin Fathers how much were *Tertullian*, *Minutius Felix*, *St. Cyprian*, *Lactantius*, and *St. Augustin* superior in Eloquence and Understanding to all the Heathen Writers of their Times? Indeed the Heathens had so much degenerated, that *Theodoret* says of those of his Time,

* *Theodoret. Serm. 5. de Naturâ hominis. pag. 555.*
 Ἡμεῖς ὃ ἀνθρώπῳ ἢ ἐμπληξίαν ὀλοφρομένη; ὅτι ὃ ὁρῶν-
 τες βαρβαροφώνους ἀνθρώπους ἢ Ἑλληνικῶν εὐλοστῆσαν νε-
 νικηκότας, καὶ πῶς κεκοιμήτους μύθους παντελῶς ἐξή-
 λαιώτους, καὶ πῶς ἀλιεὶς ὁλοκισμούς, πῶς Ἀττικῶς
 καλοδυσκότας συλλογισμούς, ἐν ἐρυθραῖσιν ἐδ' ἐξελύττον
 ὃ, ἀλλ' ἀναίδωλον ὑπερμαχεῖσι ἢ πλάνης, καὶ ταῦτα ὁλ-
 γοὶ ὄντες, καὶ δειδμηθῆναι ῥαδίως δυνάμενοι, καὶ ἐδ' ἢ
 ἔλ-

Time, that they could scarcely speak without Chap. XVII.
committing many Barbarisms; and that they
made all their Learning and Eloquence consist,
in swearing elegantly, sometimes by the Gods,
and sometimes by the Sun. But what need is
there of shewing, that the Heathens both e-
steem'd, and read the Books of the Christians?
Altho' they had never read so much as one of
them, it would be never the less indubitable,
that they knew, that the Christians did every
where glory in the Power, which they had of
expelling their Gods or *Demons*: since they
made their utmost Efforts to blemish the Glory,
and elude the Consequences of it, as I am now
going to shew.

I come therefore to the second *Perhaps* of our
Critick, by the help of which he asserts, that
these indiscreet Boasters of Miracles, he means the
Fathers of the Church, *often met with severe*
Mortifications from the Heathens: and I will now
shew him, that the Heathens were so far from
giving the Christians any such Mortifications,
upon account of that Power, in which they glo-
ry'd; that they were oblig'd to own that Power;
and to acknowledge that their Gods could not
appear, wherever any Christians were. But
have not I already prov'd this in my *Answer* by
the express Testimonies * of *Arnobius*, *Lactan-*

*A confutation
of the second
conjecture of the
Author of the
Remarks. The
Heathens ac-
knowledg'd,
that the Chri-
stians had the
Power of ex-
pelling their
false Deities.*

Ἑλλητικῆς εὐσομίας μετὰ μαχόντες, ἀλλὰ τοσαῦτα, ὥς
ἔπειν, βαρβαρίζοντες ὅσα φέρον. παιδάσιν ὃ
ἄμεν καὶ λαμπρῆτιν ἄλφον ὑπολαμβάνοντες, εἰ ὁμνῶντες
ἔποιον. Μὰ τοῦ θεοῦ, καὶ μὰ τὸ ἥλιον, καὶ τοιούτους τινὰς
τοῖς λόγοις ἐπιπλάττειν ὄρεται.

* Bib. chois. ibid. p. 223.

* Arnobius L. 1. adv. Gentes. Lactant. L. 4. Divin. Instit.
cap. 27. Theodorit. Hist. Eccles. L. 3. cap. 5. Gregor. Na-
zianzen. Orat. 3. adv. Julianum locis descriptis in Respons.
Parte I. cap. 18. & Parte III. cap. 6.

tius,

PART. I.

tius, Theodorat, and St. Gregory Nazianzen; who mention the miserable shifts to which the Heathens had recourse, to avoid the consequences resulting from all these Miracles? When they alledg'd such Reasons as these; that their Oracles being always silent in the Presence of Christians; their Gods disappearing at the Sign of the Cross; and all their Sacrifices and Divinations remaining without effect; that all this proceeded, not from the Power which the Christians had over their Deities; but from the hatred, which those Deities had to the Christians, and to their Religion; could they more plainly acknowledge the Fact in question? And if it had been possible for them to deny it; if they could have suspected any Deceit in the case; if in a word the matter had not been evident and incontestable; would they have had recourse to such a Subterfuge as this? Would not they have said in short, that the Fact was false; and that notwithstanding the Presence, and all the Exorcisms of the Christians, their Gods did appear and give Answers, as they were us'd to do?

Chap. XVIII.

New Proofs, that the Heathens acknowledged, that the Christians had the Power of casting out Devils.

If this be not sufficient to convince our Critick, let us also produce him new Proofs. Without doubt, if I shew him that *Celsus* and *Porphyry*, the two greatest Enemies which the Christian Religion ever had, did acknowledge that the Christians had this Power of casting out Devils; he will be asham'd to be a more unjust, and a more resolute Calumniator, than those two Heathens. At least if he have any remains of Modesty, he will not dare to speak any more of the pretended Mortifications, which he rashly suspects, the Christians met with upon this Occasion. Now *Celsus* is so far from denying, that

that the Christians had this Power, or accusing them of boasting of it without reason; that he grants, they really had it: but renewing that Calumny, by which the Jews attempted to decry the same divine Power in our blessed Saviour; saying, 'that "he did not cast out Devils, " but by *Beelzebub* the Prince of the Devils: He in like manner says, ^a that this Power of the Christians only proceeded from Inchantments, and the Invocation of *Demons*. In answer whereto *Origen* ^b says, " that this is a " gross Evasion, and a manifest Calumny; since " it is evident, that in order to cast out Devils, the Christians made use of neither Enchantments nor Magick, but only the Invocation of the Name of Christ, and a bare recital of some of his Actions: That this was " what constrain'd the Devils to come out of " those Persons, whom they had possess'd; especially when they, who repeated these Pray-

Chap. XVIII.
The Epicurean
Celsus was ob-
lig'd to own
this.

^a Matth. 12. 24.

^b Origenes L. I. adv. Celsum. p. 7. Μετὰ ταῦτα ἐκ οἷδα πόθεν κινέμεθα ὁ Κέλσος φησι, δαιμόνων τινῶν ὀνόμασι καὶ κατὰ κλήσεις δοκεῖν ἰσχύειν χειριστὰς ὡς ὁμαί αἰνισθόμεθα τὰ περὶ τὴν κατεπαδόντων τοῦ δαίμονος καὶ ἔξουσιον.

^c Idem Ibid. Ἐοικε δὲ Λαφῶς Συκοφαντεῖν τὸ λόγον, καὶ κατὰ κλήσεις ἰσχύειν δοκεῖν, ἀλλὰ πρὸς ὀνόματι Ἰησοῦ καὶ ἀπαγγελίας τῆς περὶ αὐτὸν ἰσοειῶν. ταῦτα γὰρ λέγοντα πολλάκις τοῦ δαίμονος πεποιήκεν ἀνθρώπων χωρεῖν, καὶ μάλιστα ὅταν οἱ λέγοντες ἀπὸ διαθέσεως ὕψους καὶ πεπιστευίας γνησίως, αὐτὰ λέγωσι. Τοσούτον μάλιστα τὸ ὄνομα τοῦ Ἰησοῦ καὶ τῶν δαιμόνων, ὡς ἔσθ' ὅτε καὶ ἀπὸ φωνῶν ὀνομαζόμενον ἀνύειν. ὅπερ διδάσκων ὁ Ἰησοῦς ἔλεγε. Πολλοὶ ἐρῶσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, πρὸς ὀνόματι σου δαίμονια ἐκβάλλουσιν, καὶ διωόμεναι ἐποιήσαντες. ὅτε δὲ ἐκ οἷδα πότερον ἐκὼν παρῆιδε καὶ κακῶς ὁ Κέλσος, ἢ μὴ ὀπισθόμην. κατηγόρει δὲ ἐν τοῖς ἐξῆς καὶ τὸ Σωτῆρος ὡς γοητεία δωρηθέντος αὐτῷ ἐδοξε ἀποδοῦναι πεποιμέναι.

ers,

PART I.

“ers, did it with a lively Faith, and a sincere
 “Intention: That in reality the Name of
 “Christ was so powerful against these evil Spi-
 “rits, that it had its effect sometimes, even
 “when pronounc’d by wicked and profligate
 “Persons; according to those Words of our
 “Saviour: ¹ Many will say to me in that day,
 “Lord, Lord, have we not, &c. and in thy
 “Name have cast out Devils? and in thy
 “Name done many [other such] wonderful
 “Works? That lastly he does not know, whe-
 “ther it were thro’ Malice or Ignorance, that
 “Celsus conceal’d this Truth.

*The Heathens
 themselves did
 sometimes
 make use of the
 Invocation of
 the Name of
 Christ, and the
 Sign of the
 Cross, to cast
 out Devils.*

Indeed it ought to have opened his Eyes, and made him confess, that it was not the Inchantments of Magick, but only the Invocation of the Name of Christ, that made the Christians so powerful against Devils; since this adorable Name, tho’ pronounc’d by such as were not Christians, had yet the same Power against evil Spirits. And this is what is known to have happen’d more than once: for besides what is related in the Gospel, ² of one that cast out Devils in the Name of Christ, tho’ he was none of his Disciples: St. Epiphanius reports ³ the same thing of a Jew nam’d Joseph; and St. Gregory Nazianzen, ⁴ of Julian the Apostat, who did each of them with Success make use of the Sign

¹ Matth. 7. 22.

² Mark 9. 38. *Master, we saw one casting out Devils in thy Name, and he followeth not us; and we forbid him because he followeth not us.* Idem habetur Luk. 9. 49.

³ Epiphanius Hæres. 30. quæ est Ebionæorum. p. 132.

⁴ Gregorius Nazianz. Orat. 3. adv. Julian. p. 71. Item Theodori. L. 3. Hist. Eccles. cap. 5.

of the Cross against Devils. St. *Augustin* owns, Chap. XVIII. that the same means employ'd by *Hereticks* and *Schismaticks* did sometimes succeed; and compares them on this account to profligate Soldiers, who tho' degraded and turn'd out of the Prince's Service, do yet exact and obtain many things in his Name; and make themselves fear'd by wearing his Coat, and carrying his Arms. He adds, that with regard to Strangers or Heathens, who were never list'd into this Service, when they borrow the same Arms, they also have sometimes the same effect: but that this too is for the Glory of the Prince, under whose Commission they pretend to act.

Hereticks and Schismaticks have also done this sometimes with Success. The reason which St. Augustin gives of it.

Besides, tho' nothing was more impossible to be maintain'd, nor more visibly destroy'd by the universal Conduct of the Christians, than this Accusation of *Magick*, to which *Celsus* ascribes the miraculous Power, which they had of casting out Devils; we see that he has been follow'd herein by most of the other Heathens;

The Heathens ascrib'd to Magick the Power which the Christians had to cast out Devils.

* August. L. LXXXIII. Quæst. 279. p. 426. Quemadmodum pleriq; mali milites, quos Imperialis Disciplina condemnat, signis Imperatoris sui nonnullos possessores territant, & ab eis aliquid, quod publicè non jubetur, extorquent: ita nonnunquam mali Christiani vel schismatici vel hæretici per nomen Christi, aut verba aut sacramenta Christiana exigunt aliquid à potestatibus, quibus honori Christi cedere indictum est.

° Idem paulo post. Nec mirum est quòd hæc signa valent, cum ab eis adhibentur; quando etiam cum usurpantur ab extraneis, qui omninò suum nomen ad istam militiam non dederunt, propter nomen tamen excellentissimi Imperatoris valent. Ex quibus fuit ille de quo discipuli Domino nunciaverunt, quòd in nomine ejus ejiceret dæmonia, quamvis cum eis non sequeretur. Cum autem non cedunt his signis hujusmodi potestates, Deus ipse prohibet occultis modis, cum id justum atq; utile judicat. Nam nullo modo ulli spiritus audent hæc signa contemnere: contremiscunt enim hæc, ubicunq; illa perspexerint.

who

PART I. who being unable to deny this Power, of which they had every day before their Eyes the most sensible and evident Proofs; did like him attribute it to *Magick*. This we learn, among others, from *Arnobius*^p, *Tertullian*^q, *Eusebius*^r, *St. Athanasius*^s, and *St. Augustin*^t, who confute this senseless Accusation, which the Heathens incessantly renew'd against the Christians; and in which they equally involv'd the Disci-

^p Arnobius L. 1. adv. Gentes, p. 21. Occursurus forsitan rursus est cum aliis multis calumniosis illis & puerilibus vocibus: Magus fuit, clandestinis artibus omnia illa perfecit, Egyptiorum ex-adytis Angelorum potentium nomina, & remoras furatus est disciplinas. Quid dicitis, O parvuli, incomperta vobis & nescia, temerariæ vocis loquacitate garrientes.

^q Tertull. Apolog. cap. 23. p. 23. Magiâ, aut aliquâ ejusmodi fallaciâ fieri dicitis, si oculi vestri & aures permiserint vobis. Vide totum hunc locum relatum in parte I. Respons. cap. 17. p. 72.

^r Eusebius L. 3. de Demonstr. Evang. § 6. p. 125, &c.

^s Athanas. Lib. de Incarnatione Verbi Dei, num°. 48°.

^t Augustin. Lib. 1. de Consensu Evangelist. cap. 8, 9. Ita verò isti desipiunt, ut in illis libris quos cum scripsisse existimant, dicant contineri eas artes, quibus cum putant illa fecisse miracula, quorum fama ubiq; percrebuit — Quid quòd etiam divino judicio sic errant quidam eorum, qui talia Christum scripsisse vel credunt vel credi volunt, ut eodem libris ad Petrum & Paulum dicant, tanquam Epistolari titulo prænotatos? *The same Father*, (De Civit. Dei L. 18. cap. 53.) informs us, that other Heathens asserted, that St. Peter had by his Sorcery and Inchantments procur'd, that Christ should be worshipp'd upon Earth for 365 years, after which the Christian Religion should be at an end: and that the Gods had thus declar'd by their Oracles. Whereupon St. Augustin cries out: O hominum corda doctorum, & ingenia literata digna credere ista de Christo, qui credere non vultis in Christum, quòd ejus discipulus Petrus ab eo Magicas artes non didicerit; sed ipso innocente, tamen ejus discipulus maleficus fuerit, nomenq; illius, quàm suum coli maluerit Magicis artibus suis, magnis laboribus & periculis, postremò etiam effusione sanguinis sui, &c.

ples

ples and their Master. There were even some among them impudent enough to forge Books, as written by Christ himself, and address'd to his Apostles St. *Peter* and St. *Paul*, to teach them and all Christians the manner of performing all sorts of Miracles by the help of *Magick*. But to come to the Point in question, when *Celsus* and the rest of the Heathens ascrib'd that Power to *Magick*, which the Christians exercis'd over Devils, they did not certainly deny it; on the contrary it is evident, that thereby they effectually own'd it; and granted that the Christians had such a Power, tho' they would not therein acknowledge the divine Power of Christ, which so visibly appear'd in that of the Christians, and to which alone that could and ought to be ascrib'd.

Porphyr did not deny it neither: witness in the first place that Acknowledgment so much to the Glory of *Jesus Christ*, which he was oblig'd to yield him, saying, "that "since Christ "was worshipp'd upon Earth, *Æsculapius* and "the other Deities had withdrawn themselves; "and Men were no longer sensible of any public Benefit from them, as formerly. What did he mean by this, but to make us conceive, according to the Opinion of those other Hea-

Porphyr
own'd the same
Power in the
Christians.

" *Porphyr.* apud *Eusebium* L. 5. de *Præpar. Evang.* cap. 1. p. 179. Περὶ ὃ τὰ μικρὰ δυνάμει τι καὶ ἰσχύειν τοὺς αἰώνους δαίμονας, μὴ δὲ τὰ Σωτήριον ἡμῶν εἰς ἀνθρώπου πάρεσθον, καὶ αὐτὸς ὁ καθ' ἡμᾶς τῶν δαιμόνων περιήσθη, ἐν τῇ καθ' ἡμῶν συσκαδῇ τῶτον περὶ λέγων μὴ βύρει δὲ τρέπον. Νυνὶ δὲ θαυμάζουσιν, εἰ τοσούτων ἐτῶν κατέληψε δὲ πόλιν ἢ νόσον, Ἀσκληπιῶ μὲν ὁ πειρημίας, καὶ τῶν ἄλλων θεῶν μικρὴ ἔστιν. Ἰησοῦ δὲ τιμωρὸν ἐδεμῖας τις θεῶν δημοσίας ἀρχαίας ἠδὲ τοῦ. ταῦτα ῥήμασιν αὐτοῖς ὁ Πορφύριος. Refertur & hic Pophyrii locus à Theodorito Serm. 12: de virtute activâ in fine. p. 679.

I

theus,

PART I. thens, whom I have mention'd, that if the Oracle of *Æsculapius* were silenc'd; if this false Deity did no longer, as formerly, cure the sick, that went to sleep in his Temple for that purpose; if Men receiv'd no more Favours from the Gods; and were deny'd those sensible marks of their Presence, which they formerly gave in so many different manners in their Temples, and particularly by their Oracles: In a word, if their Gods had all withdrawn themselves, that their departure was only to be imputed to the abhorrence and indignation, which they conceiv'd, to see *Jesus Christ* worshipp'd upon Earth; and to the hatred which they bore to the Christian Religion. For thus the Heathens attributed all their publick Misfortunes and Calamities^w to the Anger and Departure of their Gods, driven away and exterminated by the

^w Arnobius Lib. 1. adv. Gentes statim ab initio. p. 1. Tertullian. in Apolog. cap. 40. p. 32. Prætexentes sane ad odii defensionem illam quoq; vanitatem, quod existiment omnis publicæ cladis, omnis popularis incommodi Christianos esse causam. Si Tiberis ascendit ad mœnia, si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fames, si lues: statim, *Christianos ad leonem*. Augustin. Lib. 2. de Civitat. Dei, cap. 22. An fortè propter hujuscemodi civium mores Virgilianam illam sententiam sicut solent pro defensione suorum Deorum opponere audebunt. *Æn.* 1. 2. l. 351.

Discessere omnes adytis arisq; relictis

Dii, quibus imperium hoc steterat. —

Primum si ita est, non habent quod querantur de Religione Christianâ, quod hâc offensi eos Dii sui deseruerint. *These Complaints of the Heathens in St. Augustin's Time do, we see, perfectly well agree with those of Porphyry mention'd above. They own'd that the Christian Religion had made their Gods to disappear. This is also what they complain of in Arnobius. L. 1. p. 1. Postquam esse in mundo Christiana gens cœpit, terrarum orbem periisse, multiformibus malis affectum esse genus humanum: ipsos etiam cœlites derelictis curis solemnibus, quibus quondam solebant invisere res nostras, terrarum ab regionibus exterminatos.*

Christian

Christian Religion. Now through this bad Reason, which *Porphyry* alledges to conceal the Silence and Flight of their Gods, who does not see the Truth of the Fact in question, which is, that the Heathen Deities were driven away by the Power of Christ, and by that which the Christians exercis'd in his Name over Devils? Chap. XVIII.

But *Porphyry* did not stop there; for he also acknowledg'd against his Will, that the Relicks of *Martyrs*, as well as the Exorcisms of Christians, did both torment and expel the *Demons*; for when, to say something upon this Point, as well as upon that of the Silence and Flight of the Gods, he alledg'd, * that all this was only the Illusions of the *Demons* themselves; and that in earnest they were not upon these Occasions really tormented, but only pretended to be so; who again does not see, that this miserable shift is so far from overthrowing the Truth in question, that it supposes it, and even perfectly confirms it?

To *Celsus* and *Porphyry* I could add two other declar'd Enemies of the Christians, I mean *Julian the Apostat*, and *Lucian*; the first of whom having own'd that our blessed Saviour had this Power of expelling *Demons*, would not have deny'd it to his Disciples, but would have con-

Julian the Apostate and Lucian did not deny that the Christians had this Power.

* Hieronym. Lib. advers. Vigilant. p. 125. Nisi forte in morem Gentilium impiorumq; Porphyrii & Eunomii, has prastigias Dæmonum esse consingas, & non verè clamare Dæmones, sed sua simulare tormenta. Do consilium, ingredi Basilicas Martyrum, & aliquando purgaberis: invenies ibi multos socios tuos, & nequaquam cereis Martyrum, qui tibi displicent, sed flammis invisibilibus comburèris.

† Julianus apud Cyrillum Lib. 6. p. 191. Εἰ μὴ τις οἶε τὸ καλλὸς καὶ τυρλὸς ἰάσατο καὶ δαμονῶντας θεοκρίζειν ἐν βηθσαϊδᾷ καὶ ἐν βηθανίᾳ ταῖς κώμαις, τῇ μεγίστῃ ἐξ ὧν ἔστι.

PART I. tented himself to ascribe it to the Enchantments of *Magick*, as he does in particular all the Miracles of the Apostle St. Paul ², whom on this account he styles “ the greatest of all the *Magicians*. As for *Lucian* we can hardly doubt, but that in one of his *Epigrams* he speaks ³ of some Christian Exorcist, whom he endeavours to ridicule. But at last, in spite of all his Malice and impious Rallery, we see he is oblig’d to own the Truth of that Power, in which the Christians glory’d, and gave many signal Proofs of it every day.

This acknowledgment of the Heathens is an invincible proof of the Fact.

It is true then that *Celsus*, *Porphyry*, and the other Heathens, that were most exasperated against the Christian Religion, were so far from denying this wonderful Power, which the Christians had, of driving away these Gods and *Demons*; or making the Christians suffer any severe Mortifications upon this account, as our *Critick* pretends; that they were forc’d to acknowledge it: and in order to avoid the consequences, which the Christians did thence draw against them; that Shame and Confusion which this Power brought upon them, they were constrain’d to have recourse to such miserable Subterfuges, as only serve to augment their Shame, and increase the Glory of the Christians. For what in reality can be more advantageous to the Christians, than this Concession, which comes from the mouth of their greatest Enemies? What could more clearly shew, how evident and incontestable that Power was, in which they so much glory’d? Is it not therefore a sur-

² Idem Lib. 3. p. 100.

³ Lucianus in Epigram. ad calcem operum, & in Anthologia. Lib. 2. p. 198.

Δαίμονα πολλά ληῶν ὀρόσμεθ’ ὀξορκισῆς
Ἐξέβη, ἐκ ὄρκων, ἀλλὰ κόπτων δυνάμει.

prizing

prizing thing, that there should at present be found among Christians, such as dare carry their Incredulity, and their Calumnies against the Primitive Christians, and the Fathers of the Church, farther than the very Heathens themselves; and accuse them, as they do, of having forg'd false Miracles, and boasted of a Power, which they never had? "Certainly, says a learned Man, ^b we may affirm, that the Christian Religion has no greater Enemies, than the Christians themselves, since we see them daily make their utmost Efforts to destroy all its Proofs, and overthrow all those Testimonies, that most redound to the Glory of Christ. These are almost the Words of that Author. But the truth is, that there are certain Persons, who are in reality nothing less than what they appear; who are indeed no Christians, since they deny the fundamental Truths of Christianity; who are not so much as Calvinists or Arminians, tho' they make Profession of being such, but are something worse than all this.

Chap. XVIII.

It is surprizing that there should be Christians at present, who deny it.

I do not enquire what our Critick is; at present I examine nothing but his Remarks; in which immediately after those two *Perhaps's*, which I have been refuting, he says, *that among the Christians themselves the Exorcists became afterwards one of the lowest Orders of the Church*; CHAP. XIX: *The Calumny, and the Ignorance of the Remarker, concerning the Order of the Exorcists.*

^b Isaac. Vossius Dissert. de Sibyllis. c. 11. p. 260. Desinant hodierni Christiani veteribus illudere Christianis, eorumque; sugillare credulitatem — Profecto nullos Religio Christiana insensiores habet hostes, quam ipsos Christianos; cum vix illum apud antiquos de Christo aut vaticinium aut testimonium invenias, quod non complures etiam doctissimi viri labefactare, aut etiam penitus evertere sint conati.

^c Bib. chois. ibid. p. 223.

PART I.

and that a Talent, which had before pass'd for miraculous, depended, as was believ'd, upon the Repetition or Lecture of I know not what Formulary, which had the Vertue of casting out Devils. To demand Proofs of our Remarker for all that he advances here, were to do him wrong: He that does not believe the unanimous Testimony of the Fathers, founded upon the Scripture, and their own Experience, has a right it seems, to exact, that Men believe him upon his bare Word, even tho' he delivers such evident Falshoods as these. Indeed where did he find, that the Order of Exorcists ever had in the Church a more considerable rank, than what it has at present? Was it not always reckon'd amongst those, which are call'd the Less Orders? Were the Exorcists ever rank'd above the Deacons or Sub-Deacons? If he makes any doubt of this, I refer him for Information to the Epistle of Pope Cornelius^d to Fabius Bishop of Antioch, and to the fourth Council of Carthage^e, where he will find the Exorcists in the same rank, which they possess at present. But when I spoke of the Power which the Christians had over Devils, I did not mean to speak only of the Exorcists appointed by the Church to make use of this Authority, which she receiv'd from Jesus Christ; but also of those, to whom God did extraordinary

Besides the Order of the Exorcists, there were always in the Church a great many holy Persons, to whom God had given the Power of casting out Devils.

^d Cornelius Papa in Epist. ad Fabium Antioch. apud Euseb. Hist. Eccles. L. 6. cap. 43. p. 198. Ὁ ἐκδικητὴς ἐν τῇ Εὐαγγελίᾳ, καὶ ἡπίστατος ἐν τῇ Ἐπίσκοπον δὲ ἐν ἐκκλησίᾳ, ἐν ἡλικίᾳ ἡλικίᾳ, πῶς καὶ πρεσβύτερος ἐν τῇ τεταραχνοῖα ἐξ διακόνων ἐπὶ αὐτῷ, ὑποδιακόνων ἐπὶ αὐτῷ, ἀκολουθεῖ δὲ οὐ καὶ τεταραχνοῖα, ἡχοῦνται δὲ καὶ ἀναγνώστῃς ἀλλὰ πνευματικῇ δὲ οὐ καὶ πνευματικῇ.

^e Concil. Carthag. 4. Can. 4, 5, 6, & 7. ubi habetur ordinatio Exorcistæ post ordinationem Acolythi, Subdiaconi, & Diaconi.

narly communicate this Power ; and of whom there were always very many in the Church, of both Sexes, and all Estates and Conditions : with this difference however, that in the first Ages their number was much greater, and the Wonders they wrought much more frequent : because the necessity of establishing and confirming the Faith, which is the principal end, that God proposes to himself by bestowing these kinds of Graces, was greater then, than it has been since. Accordingly we see by all Ecclesiastical History, and in particular by the Passages, which I have mention'd out of the Fathers^f, among others those of *Origen, Tertullian, Lactantius, St. Cyprian, St. Athanasius, and Prudentius*, that most of the Christians of the first Ages had this power, not excepting the very Infants themselves.

As to what our *Remarker* adds, ^g *That a Talent which had before pass'd for miraculous, depended, as was believ'd, upon the Repetition or Assurance of I know not what Formulary, which had the vertue of casting out Devils*: This is again a piece of gross Ignorance concerning the Opinions of the Church.

First, This power of casting out Devils has always been look'd upon as miraculous, as well in the last Ages as the first, as in reality it is : And this is what no Christian ever doubted of.

Secondly, What does he mean by *I know not what Formulary*, on which he pretends it was

This power always pass'd for miraculous, as in reality it is.

The means which the Church makes use of at present against Devils, are the same with those that were practis'd by all Christian Antiquity.

^f Origenes l. 7. adv. Celsum, p. 334. loco citat. in Respons. Parte III. cap. 6. p. 187. Terrull. in Apolog. c. 23. p. 22. Lactant. l. 4. cap. 27. Athanas. lib. de Incarnat. Verbi Dei. n°. 47. &c. Prudentius in Apotheos. p. 171. l. 448, &c.

^g Bib. Cholf. ubi sup.

PART I. afterwards believ'd, that this power depended? Does not he know, that the means which the Church makes use of at present against Devils, are the same with those, which all Christian Antiquity practis'd; namely Prayer, the Invocation of the Name of *Jesus Christ*, the reading of the holy Gospels, the Sign of the Cross, and the Relicks of Saints? Could he read the Passages of the Fathers, which I have cited in my *Answer*, and not see that they make mention of all these means? Let him next examine the *Exorcisms*, which are authoriz'd in the Church; and see if all that is contain'd in them, be not mention'd in those Passages; and if the same Means be not there made use of.

The Church never believ'd, that this power depended upon any Formulary, nor even upon the Holiness of the Person that exercises it.

Thirdly, Tho' the Church has through all Ages, and does at present make use of these means with success, yet it is false, that it is her Opinion, that the Power of casting out Devils depends upon these Means, much less upon the recital of any Formulary whatsoever. The Church knows, that this Power depends only upon God, who distributes his Gifts to whom, and in what manner he pleases; and that if these means have a peculiar Vertue and Efficacy against Devils, as no Man can doubt, after all the Proofs and Instances of it, which the Fathers, and the Scripture it self^h produces; 'tis God alone that has given them this vertue, for the Glory of his Name, and the Benefit of his Church.

Lastly, It is so false, that it was ever believ'd in the Catholick Church, that this miraculous

^h Acts 19, 11, 12. And God wrought special Miracles by the Hands of Paul: So that from his Body were brought unto the Sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.

power depended upon any thing, but the Goodness of God; that it was never believ'd, even that it depended upon the Faith or Holiness of the Person that exercises it; since, as I have said already, the Scripture and the Fathers teach us, that God has sometimes vouchsaf'd these kinds of Graces call'd *gratuitous*, to Persons who had neither of those two Qualifications; at the same time that he has deny'd them to others, who possess'd them both in an eminent degree: By this Conduct, says St. *Augustine*ⁱ, to prevent our falling into a most pernicious Error; as it would be to esteem these kinds of Miracles, as greater Gifts, than the Works of Christian Justice, by which we obtain Eternal Life:

The reason of this according to St. Augustine.

Yet I must add one thing here, which is no less certain: and that is, that upon whatsoever occasion God may have vouchsaf'd these kinds of Graces to some particular Persons, Jews, Pagans, or Hereticks, he never did it to authorize their Errors; but always to confirm the Faith, and the holy Usages of the Catholick Church, which they employ'd against Devils. And tho' the Power of casting out these evil Spirits may be found in some particular Persons out of the Catholick Church, for the reason, and in the manner which I have mention'd: yet it never is, nor indeed ever was found in the whole Body of any False or Heretical Religion:

No entire Society of Hereticks or Infidels ever had this Power: because God cannot give Authority to Error.

ⁱ Augustin. Lib. lxxxiii. Quæst. quæst. 79. p. 426. Sed ideo non omnibus Sanctis ista tribuuntur, ne perniciosissimo errore decipiantur infirmi, existimantes in talibus factis majora dona esse, quàm in operibus justitiæ, quibus æterna vita comparatur. Propterea Dominus prohibet hinc gaudere discipulos, cum ait; nolite in hoc gaudere, quoniam Spiritus vobis subjiçuntur, sed in hoc gaudete, quod nomina vestra scripta sunt in cœlis.

PART I.

because God, who is the sovereign Truth, can not authorize Error and Falshood. And this is the reason, that these Hereticks have endeavour'd in all Ages, but especially in these last, to obliterate this illustrious Mark of the true Church, by treating the Power, which God has given her over Devils, as a *Chimera*, and the most indubitable Facts, which demonstrate the truth of that Power, as Fables or Impostures. It is true however, that the greatest part of the Protestants have shew'd a respect for the four or five first Centuries, by owning the eminent Learning and Piety of the Fathers, who liv'd in those early Times. And even all under the Authority of these have own'd the miraculous silence of Oracles, which happen'd by the Flight of the Devils, who were the Authors of them; and have made use of it in their Books, to prove the Truth of the Christian Religion. This we see among others in *Peter Martyr* ^k, *Du Plessis Mornay* ^l, *Grotius* ^m, *Episcopius* ⁿ, and *Abbadie* ^o. But we have a *Critick* here, who pretends to know much more of the Matter, than all the Protestants together; who animated with a gallant and generous Boldness, represents the ancient Fathers of the Church, as cheating and interested Ecclesiasticks; boasting of a Power which they had not, on purpose to gain Money;

^k Peter Martyr Vermilius Locor. Comm. Classe 1. cap. 9. in fine. p. 45.

^l Mornay de la verité de la Religion Chrétienne. cap. 32.

^m Grotius de veritate Religionis Christianæ. L. 2. cap. 5. & Lib. 4. cap. 9, & 10.

ⁿ Episcop. Theolog. Instit. L. 3. sect. 4. cap. 19. p. 204. b. & c. 23. p. 213. a.

^o Abbadie Traité de la verité de la Religion Chrétienne. 2 Partie, section 3. 3 Tableau. p. 283.

and who ^p determines without any hesitation, Chap. XX. that ^q the Miracles of the third and fourth Century are not worthy of belief.

He brings an Argument for this, which is very admirable and convincing; it is, says he, that this were ^r to open a Door to all sorts of Fables, which we could not refuse to believe, after having let those pass. Is not this learned Man most extraordinary in his reasonings and his consequences? Thus if we believe those Miracles, that are related by the Fathers of the Church, who were Persons of most eminent Piety and Learning; we must therefore according to him, by an inevitable Consequence, and of indispensible Necessity, give credit to all sorts of Fables, how absurd soever they are, and from whatever Author they come. If for instance we believe St. Irenæus ^s, when among other Miracles wrought in his Time, he says,

CHAP. XX.

The Reason for which our Critick rejects the Miracles of the third and fourth Century. This bad Reason confuted.

^r In the Table of Contents, where he refers to pag. 224, & seq.

^q Eib. choif. ibid. p. 224, 225.

^s Id. ibid.

^t Irenæus Lib. 2. adv. Hæres. cap. 57. p. 218. Quapropter & in illius nomine, qui verè illius sunt discipuli, ab ipso accipientes gratiam, perficiunt ad beneficia reliquorum hominum, quemadmodum unusquisq; accepit donum ab eo. Alii enim dæmones excludunt firmissimè & verè, ut etiam sæpissimè credant ipsi qui emundati sunt à nequissimis Spiritibus, & sint in Ecclesiâ. Alii autem & præscientiam habent futurorum, & visiones & dictiones Prophetarum. Alii autem laborantes aliquâ infirmitate, per manûs impositionem curant, & sanos restituunt. Jam etiam, quemadmodum diximus, & mortui resurrexerunt, & perseveraverunt nobiscum annis multis: & quid autem? non est numerum dicere gratiarum, quas per universum mundum Ecclesia à Deo accipiens in nomine Christi Jesu crucifixi sub Pontio Pilato, per singulos dies in opulationem gentium perficit.

that

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that he himself had liv'd many Years with some of those Persons, who had been rais'd from the Dead by the Prayers of the Christians : If we believe *Origen* *, when he takes God to witness the truth of the Miracles, which he had seen, and the sincerity with which he relates them : If we believe *St. Augustin* **, with respect to the Miracles wrought in his Presence ; we must therefore also give Credit to all sorts of Authors

* *Origenes Lib. 1. adv. Celsum, pag. 34, 35. Καὶ ἐπὶ ἰχθυὶ τῷ ἁγίῳ ἐκείνῳ πανάμαρτον ὁφθέντι ἐν αἰσὶ πεισε-
ρεῖς ὡς χριστιανοῖς σώζει·* ἤξεπάδουσι δαίμονας, καὶ
πολλὰς ἰάσεις ἐπιτίθει, καὶ ὁρῶσιν τινὰ καὶ τὸ βέλημα τῷ
λόγῳ περὶ μελλόντων. Καὶν χλαδῶσιν ἢ κέλασθαι τὸ λεγ-
θὲν σῶμα, ἢ ὃν εἰσήσαλιν ἰεραῖα· ὅμως ἀγέξε, ὅτι
πολλοὶ, ὡς περὶ ἀκούεις προσηλυθῶσι χριστιανισμῷ,
πανάμαρτος τινὲς τρέφανται αὐτῷ τὸ ἡγεμονικὸν αἰσιν-
διον, ὑπὸ τῷ μισθῷ τῷ λόγῳ ἐπὶ τὸ ὑποπαρθεῖν αὐτῶν, καὶ
φαντασιώσανται αὐτῶν, ὅτι ἔστιν ὅτι. Πολλὰ γὰρ καὶ τοι-
αῦτα ἰσορήσομεν· ἅτινα ἐὰν γράφωμεν, αὐτοὶ αὐτοῖς
ὡς ἀλυχοῦντες καὶ ἰδόντες, γέλωτα παλαιῶ ὁφλήσομεν τοῖς
ἀπίστοις, οἰομένοις ἡμᾶς ὁμοίως οἷς ὑπολαμβάνουσι ταῦτ'
ἀναπεπλακέναι, καὶ αὐτῶν πλάσσειν. Ἀλλὰ γὰρ Θεὸς μάρ-
τυς τῷ ἡμῶν σωτηριᾷ, βελομένη ἐστὶν διὰ τῶν ἀπαγ-
γελῶν, ἀλλὰ διὰ τινὲς ἐναρξείας ποικίλης σωσάντων τῷ
Ἰησοῦ θείαν διδασκαλίαν.

** *August. Lib. 9. Confess. cap. 7. & Lib. 22. de Civi-
tat. Dei. c. 8. p. 754. ubi sic habet: Nam etiam nunc
fiunt miracula in ejus nomine, sive per Sacramenta ejus, sive
per Orationes vel memorias sanctorum — Miraculum est
quod Mediolani factum est cum illic essemus, quando illumi-
natus est cæcus, ad multorum notitiam potuit pervenire,
quia & grandis est Civitas, & ibi erat tunc Imperator, &
immenso populo teste res gesta est — Apud Carthaginem
autem quis novit, præter admodum paucissimos, salutem quæ
facta est Innocentio Exadvocato Vicariæ Præfecturæ, ubi nos
interfuimus, & oculis aspeximus nostris, & p. 757. Hippo-
nensem quandam virginem scio, cum se oleo perunxisset, cui
pro illâ orans presbyter instillaverat lacrymas suas, mox à
dæmonio fuisse sanata. Scio etiam Episcopum semel pro
adolescente, quem à dæmonio correptum vidit, orasse, il-
lumq; illicò dæmone caruisse, &c.*

and

and Writers, without any choice, or distinction, or examination. In like manner when a Judge receives the Evidence of a Man of Credit, who affirms that he saw what he deposes; this shall bring him under a necessary obligation, to admit all the Witnesses that shall offer themselves, however suspected, or decry'd, or unworthy of belief they may be. Where is the Judge, where is the *Critick*, that has to this Day been apprehensive of so strange a Consequence? Our *Author*, who of all Mankind alone perceived it, and foresaw the inconveniences of it, thinks there is no other Method can be taken to avoid them, but to refuse all kinds of Evidences, and to reject all sorts of Authors. Thus whether they be the Fathers, that speak, or a *Buckaneer*, such as *Waser*, it is all one to him; he thinks the former no more worthy of belief, than the latter. No more worthy did I say? That were shewing the Fathers too much respect; no, he evidently inclines to *Waser's* side: For he does not only say, that the History, which this Author has written concerning the *Buckaneers*, of whom himself was one, ^w *has as much appearance of Truth, as those of the Ancients*; but he also gives us to understand, that this Pyrate is more credible, than all the Ancients; because, says he, ^x *He got nothing in England by telling those Stories; nor was engag'd thereto by the Interest of any Party*: whereas the Fathers of the Church, as he said a little before, were all ^y *interested Ecclesiasticks, that made a Gain of relating Miracles*. 'Tis thus our Author knows

He thinks a Buckaneer more worthy of belief, than all the Fathers of the Church, and why.

^w Bib. chois. ibid. p. 232.

^x Id. ibid.

^y Id. ibid. p. 225.

how

PART I. how to do Justice, and give the Preference, where it is due. Another would call this comparison which he makes, and this Preference which he gives to a *Buckanier*, such as *Wafer*, before the Fathers of the Church, an extravagance, and a most notorious Impiety; but for me, who am accusom'd to his Stile, and acquainted with the Reasons which he has to speak thus, I don't think I ought to be very angry at it.

One of those Reasons, of which he is pleas'd to inform us himself is, that *Wafer* and his *Buckaneers* ² were of a Nation, that knows not how to make the Sign of the Cross, whereas the Fathers, and indeed all the Primitive Christians were us'd to make it very frequently; ³ and do

² Bib. chois. ibid. p. 231.

³ Tertull. Lib. de Coronâ Militis, cap. 3. p. 102. Ad omnem progressum atq; promotum, ad omnem adytum & exitum, ad vestitum, ad calciatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quâcunq; nos conversatio exercet, frontem crucis signaculo terimus.

Cyrrillus Hierosol. Catech. 4. p. 29. Interprete Grodecio. Non pudeat itaq; nos crucis Christi. Quod si aliquis id occultet, tu manifestè signa te cruce in fronte, ut dæmones signum Regis videntes, tremantes procul fugiant. Fac autem hoc signum & manducans, & bibens, & sedens, & stans, & loquens, & ambulans: in summa, in omni tuo negotio. Et Catech. 13. p. 138. Non pudeat igitur nos Crucifixum confiteri, sed in fronte confidentèr signaculum crucis digitis imprimitur, & in aliis omnibus crux fiat: in panibus comedendis & in poculis bibendis, & in egressu & ingressu, ante somnum, recumbendo & surgendo, eundo & quiescendo. Magna hæc est custodia — Signum fidelium & timor dæmonum. Triumphavit enim de illis in hoc signo. Ostenta illud audactè; quando enim viderint crucem, recordantur Crucifixi. Metuunt eum, qui contrivit capita draconis. Et p. 40. Hoc (signum) ad hodiernum usq; diem curat morbos, dæmones fugat, & veneficiorum incantationumq; avertit imposturas. Vide præterea. Chrysost. hom. quod Christus sit Deus.

farther affirm, That by this glorious Sign of Chap. XX: our Redemption they put the Devils to flight, and their Oracles to silence. This is the Crime, that renders the Fathers of the Church unworthy of all Credit; and ranks them in the Opinion of our *Critick* much beneath *Waser* and his *Buckaneers*.

Besides this Crime, which is common to all the Fathers, St. *Athanasius*, and *Justin Martyr* have deserv'd on other accounts to be here by name rejected by our *Author*. The former, because with the same Pen, with which he confuted the Impiety of the *Arians*, he also writ the miraculous Life of the great St. *Anthony*; of whom our *Remarker*, as if he had gather'd the Voices of all the Christians, or div'd into their Hearts, says boldly, ^b *That no body believes him*. I think he should be contented to say this for himself, and his Friends, whom we cannot deny to have often made very great, but very fruitless Efforts, to deprive this Divine Teacher of this so edifying a Work, and so much esteem'd in all Ages, by Persons of the most Piety^c and greatest Learning. Yet I would not affirm, that the only Crime particular to St. *Athanasius* was this Life of St. *Anthony*, which he writ. There is reason to believe, that the greatest part of the other Works of this great *Defender* of the *Nicene* Faith, have not render'd him less culpable, nor less unworthy of belief with our *Author*.

Bad Reasons;
upon which he
rejects the Au-
thority of St. A-
thanasius, and
that of Justin
Martyr.

^b Bib. choif. ibid. p. 224.

^c Chrysost. hom. 8. in Matt. p. 54. Gregor. Nazianz. Orat. 21. in laudem S. Athanasi. p. 376. Hieronym. Lib. de Scriptor. Eccles. in S. Athanasi. p. 297. August. Lib. 8. Confess. c. 6. p. 102. Ephraem. in illud. Attende tibi, cap. 10. &c. p. 327.

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As for *Justin Martyr*, whom he calls with Contempt, ^d *honest Justin*, to excuse that Indignity with which he treats him, he here again produces the Statue, which this glorious *Martyr* asserts to have been erected at *Rome* to *Simon Magus*; as having seen it with his own Eyes, and read the Inscription of it, which he gives us word for word. Our *Critick* does still pretend, that this is a Fiction; and that it is indubitable, that *St. Justin* was grossly mistaken. But when he shall have prov'd to us, that this Father could not read; and that he did not understand one word of Latin; and that all the Christians, who were at *Rome* in his Time, understood it no better than he: then it will be possible for us to believe, that this illustrious and learned Father might be in a mistake upon this occasion. Our Author confesses however, that we do not see, that the Heathens ever convinc'd him, or even accus'd him of this mistake, tho' that had been ^e *a fair occasion to overwhelm the Christians with Confusion*. And is not that again an excellent proof, that *St. Justin* asserted nothing concerning the Statue of *Simon Magus*, but what was certain and indubitable?

He is ignorant of the Sentiments of the Roman Catholicks concerning the belief due to Miracles; and calumniates them undeservedly thereupon.

But with regard to the Life of *St. Anthony*, and the Miracles related therein by *St. Athanasius*, as unjust as our *Remarker* is, with respect to this great Man, and to all the other Fathers, he does justice here in some measure to the *Roman Catholicks*; saying ^f *that he does not think, that the learned Men of the Church of Rome do hold themselves oblig'd under pain of Damnation,*

^d Bib. chois. ibid. p. 222.

^e Id. ibid. p. 223.

^f Id. ibid. p. 225.

to give Credit blindly to this kind of History. Chap. XX.
 Since he seems to have strained hard, to judge so favourably of the learned *Roman Catholicks*, we ought to thank him for it. It is true, to do us complete justice, he should have asserted the same thing of all the *Roman Catholicks* in general; who have no need of being very learned, to know what he is ignorant of, I mean the difference which there is, between human and divine Faith: That which is due to the Fathers and other Ecclesiastical Writers, in proportion to their Merit and Authority; and that which we owe to the Word of God, expounded by the Church: and also the very different Obligations lay'd upon us by each of them. Yet I could pardon him this ignorance; if to make himself amends in some measure for this justice, which he renders to the Learned among the *Roman Catholicks*, he did not at the same time insult them, together with all the Fathers, by adding, that if they did not believe this kind of History blindly, and under pain of Damnation, 'tis ^a because they see Comedies of this nature acted every Day, with as much Artifice as those of old. 'Tis true, the *Roman Catholicks* are frequent Spectators of Comedies of this nature. But it is equally true, that they are no ways the Actors of them. They have seen the Comedy of the less Prophets of the *Cevennes*, which ended at last in such bloody Tragedies. They see even at this Day, that which some of those very *Fanaticks* are acting in *England*. They read with admiration the Libels of it lately

A Confutation of these Calumnies.

^a Bib. chois. ubi sup.

PART I. publish'd^h by Mr. *Misson* and Mr. *Fatio*, under the magnificent Titles of *Prophetick Warnings*, and of *the Holy Theatre of the Covenants*. They have read the ¹ *Harmony between the Ancient and Modern Prophets*, and all the idle Dreams which the great Prophet *Jurien* has deliver'd upon the Book of the *Revelation*. They know upon what Theatre those Comedies^k were represented, which *Christopher Kotterus*, *Christina Poniatovia*, and *Nicolas Drabicius*, acted successively; and lastly, how and to what end they have been renew'd in our Days, and brought again upon the publick Stage; tho' for many Reasons the Memory of them ought to have been bury'd in eternal oblivion. The *Roman Catholicks* therefore do sometimes divert themselves with these different Scenes, which the *Protestants* afford the publick; but for the most part they grieve at the bottom of their Hearts: because they perceive, that what they aim at by these Cheats and Impostures is only to tempt the People to rebel; or to continue them in their revolt.

CHAP. XXI.
An Answer to
Mr. Bernard,
upon what he
has said to sup-
port the bad
Explication,
which he had
given of a
Passage of
St. Athanasius.

Our Remarker does also undertake to justify Mr. Bernard, with respect to the Explication, which he has given of a Passage of St. Athanasius, which I transiently refuted in my Answer. But since here, as well as every where else, he gives us only Possibilities; and to excuse himself for

^h See Les Nouvelles de la Republique des Lettres pour le mois de Juin, 1707. p. 689, 690. Juillet. p. 111. Septembre. p. 331, &c.

ⁱ Harmonie des Propheties anciennes avec les Modernes, sur la durée de l'Antichrist, & les souffrances de l'Eglise.

^k See the Books intitled: Lux in tenebris. Et Historia Revelationum Christophori Kotteri, Christina Poniatovix, Nicholai Drabicii. Printed without the Book-seller's name. An^o. 1657, & 1659.

bringing

bringing no Proofs nor Authorities, he says again, *that all the Histories of this nature, from whence he might have borrow'd them, are not come down to us*; I think I ought to despise such Discourses, which prove nothing; and hear Mr. Bernard himself, who will without doubt say something more reasonable, and more solid in his own Defence.

This is what I expected, when I first opened his Book; but I was surpriz'd to see, that he immediately falls into a great Passion against me, for ridiculing his Conjecture. He look'd upon this; as if it were an Injury I had done him; and tho' at first he affects a good deal of Moderation, yet a little after he could not forbear expressing his resentment upon this Occasion. Indeed his whole Extract savours of the disturbance and ill humour he was in, when he compos'd it. There has been observ'd in it a negligence and dryness, which are not usual with him. I am sorry one little word should have occasion'd him all this disorder: but I beg him to consider in the first place, that in attacking his Conjecture, I did not intend to attack his Person: and in the next, that this Conjecture of his exposing St. Athanasius himself to Ridicule, and making him pass at least for an ignorant and rash Man, I could by no means treat it with more mildness than I did, when I call'd it ridiculous, after I had shew'd, that it was false and impossible to be maintain'd.

But what is the Question here? 'Tis concerning a Fact, which St. Athanasius produces in one of his most polite and eloquent Discourses, as a Proof of the Divinity of Jesus Christ. He

He should not have taken it amiss, that his Conjecture was ridicul'd; especially since it expos'd St. Athanasius himself to ridicule.

A Proof that Mr. Bernard's Conjecture is both very injurious to St. Athanasius, and false at the same time.

PART I. maintains as a thing indubitable, and which the Heathens themselves had frequently beheld, that the Sign ^m of the Cross, and the Invocation of the Name of Christ put the Devils to flight; reduc'd the Oracles to silence; and dissipated all the Impostures of *Magick*. He invites, and presses them to convince themselves of it a-new, and to make an Experiment ⁿ of it when they please: He repeats the same Proof ^o to them two or three times; and puts it in the

^m Athanas. Lib. de Incarnatione Verbi Dei, N^o. 46. Πότε ἢ τὰ παρ' Ἑλλήσι καὶ πανταχὲ μαρτυρεῖται πάλαι καὶ κεκένω, εἰ μὴ ὅτε μετὰ τῆς πεφανέρωκεν ἑαυτὸν ὁ Σωτὴρ; & N^o. 47. καὶ πάλαι μὲν τὰ πανταχὲ τῆ ἀπάτης τῶν μαρτυρίων ἐπεπλήρωτο, καὶ τὰ ἐν Δρυοῖς, καὶ Δωδώνῃ, καὶ Βοιωτίᾳ, καὶ Λυκίᾳ, καὶ Λιβύῃ, καὶ Αἰγύπτῳ, καὶ Καβαρίας μαρτυρήματα, καὶ ἡ Πυθία ἐθαυμάζοντο τὴν φαντασίαν τῶν ἀνθρώπων· νῦν ἢ ἂν ἡ χεῖρ ὁ κατὰ γέλλει πανταχὲ, πάλαι καὶ τότε τὴν μαρτυρίαν, καὶ ἐκ ἐστὶν ἐτι λοιπὸν ἐν αὐτοῖς ὁ μαρτυρόμενος. καὶ πάλαι μὲν δαίμονες ἐφαντασιοκόπων τῶν ἀνθρώπων, περικαταβάνοις πηγάς, ἢ ποταμούς, ἢ ξύλα, ἢ λίθους, καὶ ἄλλα ταῖς μαγικαῖς ἐξέπληστον τῶν ἀφρονας. νῦν ἢ τῆ θείας ἐπιφανείας τῆ Δόξης γενημένης πάλαι τῶν φαντασιῶν. πρὸς τὴν σημεῖον τῆ σωτῆρος καὶ μόνον ὁ ἀνθρώπος χρώμενος, ἀτρεῖς τῶν τῶν ἀπάτης.

ⁿ Idem infra N^o. 48. ad dictorum experientiam Ethnicos provocans. Ταῦτα ἢ τὰ λεγόμενα παρ' ἡμῶν ἐκ ἀρχῆς λόγων εἶναι, ἀλλὰ καὶ ἐξ αὐτῆς τῆ πειρασμοῦ ἔχει τῆ ἀληθείας μαρτυρίαν. — ἡκέτω ἢ ὁ πάλαι τῶν περιεχθέντων βυλόμενος λαβεῖν, καὶ ἐπ' αὐτῆς τῆ φαντασίας τῶν δαυμόνων, καὶ τῶν μαρτυρίων ἀπάτης, καὶ τῶν μαρτυρίων δαυμάτων, χρυσάδων πρὸς σημεῖον τῆ γενημένης παρ' αὐτοῖς σωτῆρος, καὶ χεῖρ ὁνομάσας μόνον, καὶ ὅτι πᾶς δὲ αὐτῶν δαίμονες μὲν φάσιν, μαρτυρεῖται καὶ πάλαι, μαρτυρεῖται καὶ πᾶσα καὶ φαρμακεία κατὰ γέλλει.

^o St. Athanasius does afterwards thrice repeat the same thing, viz. That the Invocation of the Name of Christ, and the Sign of the Cross did drive away the Demons and Gods of the Gentiles, and make their Oracles cease. His Words are these. N^o. 50. Τίνος ἢ πᾶσι δαίμονες ἀπύλατοι δαίμονες ἢ

τίνος

the number of some others equally evident, on which he builds all the second Part of his Book : where after having confuted the Heathens by Reasons, he undertakes to convince them by these kinds of evident Facts, which they had every day before their Eyes ; and which it was impossible for them to deny. Nor indeed did they deny them : and as for that, of which we speak, 'tis plain also from what St. *Athanasius* adds, that they made no other Answer to it ; but that the Christians wrought all these Miracles ^p only by the Enchantments of *Magick*. Whereupon this great Man does not fail to refute them by sensible and evident Reflections, to which they had nothing to reply. Thus we see in what Book, and in what manner St. *Athanasius* produces the Fact in question, in conformity with the other both Greek and Latin Fathers ; who all speak upon the same Subject with the like force and assurance.

Hereupon Mr. *Bernard*, making an Extract of this Book of St. *Athanasius*, produces a Con-

τιν' ποτὲ θάνατον ἐφορέθη· δαίμονες ὡς τὰ χεῖρ' ἵ-
στα γὰρ ὀνομάζει· τὸ ὄνομα τῶ Σωτῆρος, ἐκείθεν πᾶς δαί-
μων ἀπαγίνεται· — Εἰς Νο. 53. Καὶ οἱ μὲν παρ' αὐτοῖς
λεγόμενοι θεοὶ πρὸς (ἡμεῖς τῶ σαυρὲ διώκον). ὁ δὲ σαυρὲ-
δεις Σωτῆρ ἐν πάσῃ τῇ οἰκουμένῃ Θεὸς ἀναγορεύει· καὶ θεὸς
ὕψος. And again afterwards, Νο. 55. Καὶ δαίμονες μὲν ἐκ
ἐπιφανισιαίς, καὶ μαγείαις, καὶ μαρτίαις ἀπαλῶσι, μόνον δὲ
τολμῶντες καὶ ἐπιχειρῶντες κατασχεῖν πρὸς (ἡμεῖς τῶ
σαυρὲ).

^p Idem ibid. Νο. 48. Εἰ δὲ μάλλον αὐτὸν λέγουσι·
πῶς οἶόν τ' ἐστὶν ὑπὸ μάστι κατὰρξατο πᾶσι τὰ μαρτί-
αν, καὶ μὴ μάλλον βιωσατο ; εἰ μὲν γὰρ ἀνθρώπους μά-
στις ἐνίκη, ἢ καθ' ἐνὶ ἰσχυρὸν μόνον, καὶ ὡς ἀν' ἐνὸς οὐρανόθεν
παρ' αὐτῶν κρείττονι τέχνῃ τὰ ἄλλων ὑπεράλλων.
Εἰ δὲ καὶ πάσης ἀπλῶς μαρτίας καὶ αὐτῶ τῶ ὀνόματι αὐ-
τοῦ ἡεῶς τὸ νίκην ὁ τάς σαυρὲς· δῆλον ἂν εἶναι μὴ εἶναι
μάστις τὸ Σωτῆρα, ὃν καὶ οἱ παρὰ τὰ ἄλλων μάστις ἐπικα-
λούμενοι δαίμονες ὡς δεσποτὴν φάσκουσι.

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jesture, which is diametrically opposite to what this great Doctor maintains; which overthrows all his Reasoning; and absolutely destroys all the Consequences he draws from it, to convince the Heathens of the Divinity of Jesus Christ. St. Athanasius affirms, that by the Invocation of the Name of Christ, and the glorious Sign of his Passion, the Devils were cast out, and the Oracles struck dumb. Mr. Bernard says, that all this is false; and that ⁹ *the reason why Oracles ceas'd in the Presence of Christians, was that the Heathens easily impos'd upon the People, while there was no body by, that might undeceive them; but that they did not dare to undertake any thing of that nature in the Presence of Christians, for fear their Fraud should be detected.* St. Athanasius by this Fact, which he asserts as indubitable, shews the great and divine Power of Christ; since the bare Pronunciation of his Name destroy'd all that was most considerable, and in appearance most divine in Idolatry. For, says this Father, ^r “if Jesus Christ be no more
“than Man, how is it possible, that one Man
“should be more powerful than all their Gods;
“and reduce them to nothing by his own
“Strength? Mr. Bernard by his Explication intirely overthrows this Argument of St. Atha-

⁹ Nouvelles de la Rep. des Lett. du mois d'Avril 1699. p. 460.

^r Idem Athanas. ibid. N^o. 48. Λεγέτωσ' οἱ πάντες γε-
λῶντες καὶ ἐκ ἐρυθριῶντες Ἕλληνες. εἰ μὴ γὰρ ἄνθρωπός ἐστι.
καὶ πῶς εἰς ἄνθρωπον ἢ πάντων καὶ παρ' αὐτοῖς θεῶν δύ-
ναμιν ὑπερῆρε, καὶ ἔδεν ἐκείνους ὅστας τῇ ἑαυτοῦ δυνάμει διή-
λεγε; Et infra: N^o. 49. ἢ διὰ τί, ἐπὶ ἄνθρωπον ὅτιν
ὁ χειρότερος, καὶ ὁ Θεὸς λόγος κατ' αὐτὸν, ἔκωλύει ὑπὸ τῇ
παρ' αὐτοῖς θεῶν, εἰς ἢ αὐτῷ χῶρεν, ἐνθα εἰσὶ, τὸ τέ-
τελεσθαι διαβῆναι· ἀλλὰ μᾶλλον αὐτὸς ὁ λόγος ἐπεδύ-
μη, τῇ διδασκαλίᾳ ἑαυτοῦ ἢ ἐκείνων θρησκείαν παύει, καὶ
ἢ φαντασίαν αὐτῶν κατασχεύει.

anasius; and shews, that it is grounded only upon a Falshood, and a gross Illusion. St. *Athanasius* is so well assur'd of the Fact, which he advances, and upon which he builds this Proof of the Divinity of Christ, that he challenges any Heathen whatever to make trial of it; and undertakes, that by making the Sign of the Cross, and pronouncing the Name of our blessed Saviour, such Heathen shall put the Devil to flight; silence the Oracle; and dissipate all the Enchantments of Magick. Mr. *Bernard* pretends, that all this Discourse is only a *Romanade*; and that in reality none of these things would have happen'd: That as there was nothing in Oracles but mere Imposture; the cause of the Oracle's ceasing upon this occasion, would have been only the Fear, which the idolatrous Priests would have had, lest their Fraud should be discover'd. What is all this, but giving the Lye to St. *Athanasius* in the plainest Terms; and making him pass for an ignorant and rash Man; and which is yet worse, for the most ridiculous of all Men? For if the Conjecture of Mr. *Bernard* be true (as without

^t Idem ibid. N^o. 47. locis supra citat. p. 132. Τῷ γὰρ σημείῳ τῆς σταυροῦ καὶ μόνον ὁ ἄνθρωπος χρώμενος, ἀπελάνθει τέτων (δαίμωνων) τὰς ἀπάτας. Here St. *Athanasius* speaks in general of any Man, who shall make the Sign of the Cross. A little after, where the Passage in question is, he speaks clearly concerning a Heathen, who should desire to convince himself of this wonderful Power of the Sign of the Cross: ἡμεῖς δὲ ὁ ποιῶν τὴν πολεμικὴν ἐκδόχου λαβὼν, καὶ ἐπ' αὐτῆς τὴν φαντασίαν τῶν δαίμωνων, καὶ τὴν μαγικῶν ἀπάτης, καὶ τὴν μάστιγας δαυμάτων, χρησάμενος τῷ σημείῳ τῆς γῆρας παρ' αὐτοῖς σταυρῶ, καὶ ὁψε, &c. Mr. *Bernard's* Explanation does not therefore so much as touch the Point in question, since it supposes a Christian in the place of the Heathen, of whom St. *Athanasius* speaks.

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doubt he would have it thought to be) it follows necessarily from thence, that *St. Athanasius* took a gross Illusion of the idolatrous Priests, for a Miracle, and the Effect of the Power of Christ; and that thro' a rashness not to be parallell'd, he had the boldness to object it against the Heathens, as a Proof of the Truth of our Religion. And what can be more ridiculous, than to see him advance so gross an Error, as an incontestable Truth; draw Consequences from it against the Heathen; answer their Objections; urge them with his Arguments; challenge them; and in a manner insult them upon this Occasion; and at last build a great part of one of his best Books upon so miserable an oversight?

Since therefore the Conjecture of *Mr. Bernard* was thus injurious to one of the most illustrious, and most learned Fathers of the Church: since it made him pass for an ignorant and rash Man; and evidently ridicul'd him: could I treat it more mildly, than barely to call it ridiculous? I could shew that it is so also upon another account; for that it does not so much as touch the Fact, which *St. Athanasius* advances: For this Father affirms, that even any Heathen whatever, by making the Sign of the Cross, which they are us'd to laugh at; and pronouncing the Name of Jesus Christ, shall put the Devil to flight; silence the Oracle; and dissipate the Enchantments of Magick: And *Mr. Bernard* answers to this, by supposing a Christian in the place of the Heathen, spoken of by *St. Athanasius*; in whose Presence according to him, the idolatrous Priests would not have dar'd to undertake to deliver Oracles. So that altho' this Conjecture were as true as it is false, it would contribute nothing to explain,

The Conjecture of Mr. Bernard does not so much as touch the Fact, which St. Athanasius advances; nor in the least help to explain it.

how

how even an Heathen in a Temple of Idols, incompass'd with other Heathens, and intirely remote from the Presence of Christians, could by making the Sign of the Cross, and pronouncing the Name of *Jesus Christ*, put the Devil to flight, and silence the Oracle; which is precisely the Fact, that St. *Athanasius* advances; and to the trial of which he challenges any Heathen whatsoever. In which he affirms nothing, but what, as I have said, we have Instances of both in the Scripture, and in Ecclesiastical History.

But let us hear what Mr. *Bernard* says to support his Conjecture, and to shew that it is not so ridiculous as I pretend. * *I will suppose*, says he in the first place, *that there were some Oracles, in which the Devil had no part; and which were only an Effect of the Imposture of the Priests.* This is his first Supposition, which I willingly grant him. *This being suppos'd*, continues he, *let us imagine, that a Christian had got into a place, where these pretended Oracles were deliver'd; and that the Authors of this Imposture, fearing to be detected by this Christian, little prejudic'd in their Favour, did not dare to exercise their Art in his Presence; and that farther, to excuse themselves, they answer'd, that their pretended God would not speak in the Presence of a wicked Person.* This is his second Supposition, which contains in it two others. But what does he conclude from all these Suppositions? Nothing but a bare possibility. *Might not this*

Suppositions which Mr. Bernard makes to maintain it; from whence all the advantage he draws, is a bare Possibility.

* Mark 9. 38. Luk. 9. 49.

* Epiphan. de Josepho Judæo. Hæc. 30. p. 132. Gregor. Nazianz. & Theodorus de Juliano Apostata, Hist. Eccl. L. 3. Gregorius Magnus de altero Judæo. Dial. L. 3. c. 7. p. 283, 284.

* Rep. des Lett. ubi sup.

PART I. *Christian believe, adds he, that his Presence had silenc'd the Oracle, tho' that Silence were merely the Effect of the Priest's Fear of being discover'd by this Christian?* This is the way which these Gentlemen reason. Against Facts that are certain, and prov'd by a great number of Authorities, they oppose bare Possibilities; and think with them to be able to overthrow all the Facts and Authorities imaginable, and make the Fathers pass for weak Men and Enthusiasts. But on whom can they expect to impose by this Method? And must they not own their Cause to be very bad, when to maintain it they are oblig'd to have recourse to such Suppositions, destitute of all kinds of Proofs? What? not to have so much as one Authority, not one single Fact, not one Instance of Antiquity to produce? What a weak and poor Cause is this?

A refutation of those Consequences, which he draws from all these suppositions.

But let us grant to Mr. Bernard, that all these things might have happen'd; and that in reality they did happen sometimes, as he supposes. What advantage to his Cause can he derive from hence? Is it any consequence, that because there might have been some Oracle, which was nothing but a mere Imposture, therefore all the rest were Impostures too? Because one Christian might mistake in believing, that his Presence put the Oracle to silence, therefore St. Athanasius made the same mistake; and fixt exactly upon this false Oracle, and upon the Error of this undiscerning Christian, in order to affirm, as he has done, that the Invocation of the Name of Christ, and the Sign of the Cross put the Devils to flight, and the Oracles to silence: to press the Heathens with great vehemence to make trial of it, when they pleas'd; and to convince themselves of it by their own Experience, when they should be in the Temples of their Idols,

in

in the midst of their false Prophets and *Magicians*; and lastly, to build upon this Fact a Proof of the Divinity of *Jesus Christ*, and of the Truth of our Religion. And what I say of *St. Athanasius*, must be said of all the Fathers, who have spoken like him upon this Subject; and of all the Primitive Christians, who were convinced of this Fact by a thousand Experiences, which they had of it every Day, and with which Ecclesiastical History, the Acts of the Martyrs, and the most authentick Lives of the Saints are all fill'd. The Question therefore is, whether not only *St. Athanasius*, but likewise all the Fathers and Christians of the first Ages were so very simple and blind, as to mistake a gross Illusion for an indubitable Truth: so very imprudent, as to insert it in all their Books, and to boast of it upon all Occasions: so very rash, as to object it to the Heathens as an evident Proof, both of the Truth of the Christian, and Falshood of the Pagan Religion, and of the Imposture of the pretended Deities, that were worshipped in the latter. This is the point in question; and what ought to be prov'd, not by chimerical Possibilities, but by evident Facts, and invincible Arguments. But what kind of reasoning is this of *Mr. Bernard's*? This is possible: therefore it is. This might have happen'd once: therefore it happen'd always. One prejudiced and undiscerning Christian might be impos'd upon: therefore *St. Athanasius*, and all the Fathers and Christians of the first Ages were impos'd upon. Is not this what we call arguing from the Possibility to the Existence, and from a particular sense to the general? And what can be more defective and more frivolous than such an Argument? It is with this however, that he pretends to overthrow

From the possibility of a thing he argues that it is; and from a particular sense infers a general.

PART I. throw Facts, establish'd by the consent of all Christian Antiquity, and by the Authority of all the Fathers of the Church. It is with this, that he attempts to make them all pass for Enthusiasts, weak Men, and relaters of Fables.

I pass over in silence what Mr. *Bernard* adds, concerning the Sign of the Cross: a practice so holy, so profitable, and so much authoriz'd from the very first Ages among all Christians. I shall only say, that I am asham'd to see him upon this Occasion adopt that Ignorance and those Calumnies, which the meanest of their Preachers throw out against the *Roman-Catholick* Church, to render it odious to the People that hear them; and thereby rank himself amongst those, whom St. *Paul* calls the Enemies * of the Cross of Christ, and even among Idolaters, who laugh'd †, as he does, at the glorious Sign of our Redemption. Indeed I thought Mr. *Bernard* much better inform'd, and more reasonable, than he appears here to be.

CHAP. XXII.
The third Reason which the Fathers had to believe, that Devils were the Authors of Oracles. A refutation of what the Defender of Mr. de Fontenelle says against it.

I return to the *Defender* of Mr. de Fontenelle, who upon the third Reason, which the Fathers

* Philip. 3. 18.

* Achanas. supra p. 132. de Ethnicis, quibus adjungendus Julianus Apostata apud Cyrillum, Lib. 6. p. 194. ubi de Christianis loquens ait: Εἴτα ὁ δυνουχὴς ἀνθρώποις — τὸ τὸ ταυτὴ περιποιεῖτε ἔχλον, εἰκόνες αὐτῶ σκιαγραφῶντες ἐν τῷ μέλει, καὶ πρὸς τὸ οἰκημάτων ἐγχεσθῶντες. The Heathens from the time of Tertullian and Minutius Felix, as we see in the Apologies of those two ancient Authors, made the same Reproach to the Christians, concerning the Honour which they paid to the Cross, which the Heathens accus'd, as Mr. Bernard does, of Superstition. It is surprizing that the Protestants are not asham'd to renew daily these kinds of Calumnies of the Heathens, refuted by the Fathers ever since the first Ages; which on the contrary, should rather have opened their Eyes, and evidently shew'd them, that they are in an Error.

had,

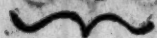
had, to believe that Devils were the Authors of Oracles, and which particularly related to the human Sacrifices requir'd by those Oracles; says, ¹ *That it may be granted, that those Superstitious impulses, which occasion'd the Priests to appoint such Sacrifices, did come from Devils: because this Cruelty is contrary to the Nature of Man.* I am glad our Critick owns this Truth; which it is almost impossible not to own, if we make the least Reflection upon the extreme brutality of these Sacrifices; their duration through a succession of so many Ages; the multitude of different Nations that us'd them; and those even the most polite, such as the *Greeks* and the *Romans*; and lastly, the Testimonies of profane Authors ², who ascribe them to Oracles, and relate the very Answers, by which those Oracles did require them. But as it is not his Custom to acknowledge one single Truth, be it never so evident, without some restriction, and without labouring at the same time to destroy it by his usual possibilities; he adds, ³ *That it might happen, that these thoughts came into the Heads of those People, not by any prophetick Inspiration, but as is usually said among the Christians themselves, from hence, that it is the Devil, that pushes Men on to do Evil.* And does he doubt of this truth, of which all Christians are convinc'd; that the Devil pushes Men on to do Evil? If he doubts of it, I will confute him by express Testimonies of Scripture, which he will never be able to overthrow, by all the frivolous Explications, with which he may endeavour with Mr. *Van-Dale*, to wrest the natural

¹ Bib. chois. ibid. p. 233.

² See the first Part of the Answer. chap. 19. p. 83, &c.

³ Bib. chois. ubi sup.

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and literal sense of them. If he owns it, I ask him, why the Devil, who even to this Day pushes on Christians to do Evil, could never obtain any such Sacrifices from them, as he obtain'd formerly from the *Greeks* and the *Romans*, and so many other Nations? why, unless because he seduc'd these by his Oracles, and the pretended Miracles that accompany'd them; and by these Illusions at last thoroughly persuaded them, that it was their Gods themselves, that demanded these Sacrifices; and that to procure their Favour^b, or escape their Anger, it was necessary to obey them, whatever it might cost?

and lastly, the Testimonies of the Authors, who relate the very Answer, by which

^b Plutarch. Lib. de Defectu Oraculor. p. 742. Περὶ μὲν ἂν τῆς μυστικῆς ἐν οἷς τὰς μεγίστας ἐμπόσεις καὶ διαφάσεις λαβεῖν οἱ ἱερεῖς διαμόνων ἀληθείας, εὖ σοι μοι κείδω, καὶ Ἡρόδοτος ἐρῶς ὅτι καὶ δυσίας ὡς ἡμέρας ἀποφάσας, καὶ σκυθρωπὰς, ἐν αἷσι ἀμοσυχταὶ καὶ διασπασμοί, ἡστέται τε, καὶ κοπέλοι, πολλὰ καὶ ὅτι πάλιν αἰχρολογία πρὸς ἱερεῖς, μανίαὶ ἀλλοτρίαι δεινόμεναι ῥηταύχην ἀνὴρ κλόνος, δεινὸν μὲν ἴδεν, δαμόνων ὅτι φαύλων ἀπολεσπῆς ἐνεκα ῥήσαιμ ἂν ἴδεν μείλιχον καὶ φραμύθια καὶ τὰς πάλαι ποικίλως ἀνθρωποθυσίας, ὅτε θεὸς ἀπαλεῖν ἢ περὶ δέχεσθαι πειθάνον εἶναι, ὅτε μάλιστα ἀνέχον βασιλεῖς καὶ στρατηγοὶ παῖδες αὐτῶν ἐπιδιδόντες καὶ ἀπαρχοῦντο καὶ σφαύλλοντες ἀλλὰ καλεσθῶν καὶ δούλων ὀργὰς καὶ βαρύνουσι ἀφοσιώμενοι καὶ ἀποτιμητὰς ἀλαστόρων. This Passage of Plutarch, and what he adds afterwards, shews us clearly, that he was persuaded that Devils were the Authors of the Mysteries, Feasts, and bloody Sacrifices of the Heathen Religion, and that it was to appease them, that all those infamous Crimes and Cruelties, of which he speaks, were therein committed. Nothing better proves the Opinion of the Fathers, than the concession of this Heathen Philosopher: nor did they fail therefore to make the advantage of it, as we see by Eusebius, who relates this Passage, Lib. 5. de Præpar. Evang. cap. 4. p. 185. and Theodoret in his excellent Book against the Gentiles, Serm. 10. p. 625, &c.

It is possible also, adds our Author, who is still as fruitful of possibilities, as he is barren of Proofs; It is possible also, that a cruel and sanguinary Diviner, either inspir'd by Envy to revenge, or induc'd by some advantage propos'd to himself from any one's Death, might advise the sacrificing of such a one to the Gods. This is admirable Advice; and very proper, as we see, to gain Credit in the Minds of Men. To say in cold Blood to a Father; I advise you to kill your Daughter: or to the Magistrates of a City; I advise you to sacrifice every Year a great number of your Children, or of your Citizens: Herein you will do a thing very agreeable to the Gods; and they will not fail to reward you for it: But is it not still more admirable, that such good and agreeable Councils as these, were given and follow'd for above two thousand Years? It is true also, that so much innocent Blood spilt, so many Men's and Children's Throats cut, was a hideous Spectacle for all the World: But, lastly, these Councils had something so persuasive in them, and Men found themselves so much the better for them, that they could not forbear following them, and admiring the Authors of them as Persons wholly Divine. In reality does not our Critick laugh at Mankind, when he endeavours to persuade us, that such Barbarities as these, so likely to exasperate the Minds of the People, could be advis'd by Men in cold Blood, and put in execution by other Men as friendly Advice.

He pretends that the Oblation of human Sacrifices might have been advis'd by Men, and put in execution as very good Advice.

He reasons very much in the same manner upon those lewd and other abominable practices, which Oracles directed or commanded. He

He accuses the Christians at this Day of the same Abominations, which were formerly committed in the infa-

Bib. choix. ubi sup.

says,

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*mous Ceremo-
nies of Paga-
nism.*

says, ^d *That Men are corrupt and mad enough to invent such things of themselves; and that there is so much wickedness of this nature committed among Christians, that there is no necessity of having recourse to the Devil, to give an account of those Crimes and Disorders, which happen'd among the Heathens.* Let us here admire the wise Conduct of our Author. When he speaks of the human Sacrifices, which the Heathens offer'd by the command of their Oracles, he says, ^e *He does not think it amiss to discharge humane Nature from this reproach, by attributing it to the Devil:* He has we see some consideration for the Heathens, whom he endeavours to excuse: but with respect to the Christians; the case is quite otherwise: he makes no difficulty to accuse them here of all the same Crimes, which were formerly committed among the Heathen; and this again to excuse these latter, and justify the Devils themselves; for he does not approve, that Men should accuse them of having been the Authors of all these dreadful disorders. Who would not admire the Charity of our Remarker?

*A confutation
of all these
strange extra-
vagances.*

But to give him an opportunity of exercising this so extensive Charity, and of fully justifying the Heathens, and the Devils, which he seems to have undertaken; I desire him to tell me in what part of the World, and among what sort of Christians we see Men at this Day commit publicly, and as acts of Religion, Lewdnesses equal to those, which the Heathens committed in the Temples of some of their Deities, as in

^d Bib. choif. ibid. p. 234, 235.

^e Id. ibid. p. 234.

those

those of *Venus*; in their Feasts, and publick Chap. XXII
and solemn Games, as in those of the Goddesses
Flora; in their most holy and sacred Mysteries,

as

Euseb. Lib. 3. de vitâ Constantini, cap. 53. agens de
Templo Veneris, apud Aphaca in Phœnice. Σχολή τις ἦν
αὐτῇ κακοεργίας πᾶσιν ἀκολάστοις πολλῆτε βλασφημίας
διεφθόρουσι τὸ σῶμα. γυναῖδες γὰρ τινὲς ἄνδρες ἢ ἄνδρες τὸ
σεμνὸν τῆ φύσεως, ἀπαρνησάμενοι, θηλείη νόσῳ τῆ δαι-
μονα ἰλεῦντο· γυναικῶντ' αὖ πόρνοι οὐκ ὁμιλίας, κλεψι-
γαμοίτε φθοραὶ, ἀρρήσιοιτε καὶ ἐπιρρησιοὶ πρὸς ἑαυτοὺς, ὡς ἐν
ἀνόμῳ καὶ ἄποστατῇ χώρῳ καὶ τὸν τῆ νεῶν ἐπεχειρῶντο. Idem
habet iisdem verbis Orat. de Laud. Const. cap. 8. p. 516.
Vide eundem, lib. 9. de Præpar. Evang. cap. 16. sub finem.
Achanas. Orat. contra Gentes de eodem aliisq; Phœnices
templis agens. n. 26. Γυναῖκες γὰρ ἐν εἰδωλείοις τῆ φονί-
κῃς πάλαι παρεκαθίζοντο, ἀπαρχόμεναι τοῖς ἐκείνῃ θεοῖς
ἑαυτῶν τῆ τῶν ἰσχυρῶν ἀντιμαρτυρίαν, νομίζουσαι τῇ πορ-
νείᾳ τῆ θεῶν ἑαυτῶν ἰσχυροῦσθαι, καὶ εἰς ἐνδοξίαν ἄγειν αὐτῶν
διὰ τούτων. Ἄνδρες δὲ τῆ φύσιν ἀνένδοτοι, καὶ μηκέτι ἐν
θέλοντες ἀρρενέες, τῇ γυναικῶν πλάττοντο φύσιν, ὡς ἐκ τούτων
καταθύμια, καὶ τιμῶν τῇ μισείᾳ τῶν παρ' αὐτοῖς λεγομένων
θεῶν ποιεῖντες. Strabo Geogr. Lib. 11. de Venere Anaitide.
apud Armenos. p. 532. Ἀλλὰ καὶ θυγατέρας οἱ ἐμφανέσα-
το· τῆ θύνης ἀνιερῶσι παρθένες αἷς νόμῳ ὅτι καταπορνύ-
δασαι, πολλῶν χρόνον πρὸς τῇ θεῷ, καὶ ταῦτα δίδουσι
πρὸς γάμον· ἢ ἀπαξίον τῇ τοιαύτῃ συνουσίᾳ εἶ-
ναι τοῖς τὸν τῆ τι καὶ ἑρῶντος λέγει τὸ πρὸς τὰς Λυδίας.
Herodotus, Lib. 1. cap. 36. p. 51. de Babylonis mulieribus
in Veneris Templo defidentibus. Ὁ δὲ δὴ ἀρχαῖος τῶν νόμων
ὅτι τοῖς Βαβυλωνίοις, ὅδε· Δεῖ παρὰ γυναῖκα ἐπὶ χω-
ρίῳ ἱερῶν εἶναι ἑρῶντος, ἀπαξ ἐν τῇ ζῶντι μιχ-
θῆναι ἀνδρὶ ἑρῶντος, &c. Et p. 52. Ἐνιαχὴν δὲ καὶ τὴν Κύπρον
ὅτι ἀρχαῖοι τῶν νόμων. Foedissimum hunc Babylo-
niorum ritum detestatur Jeremias in Epist. five Baruch. 6.
42, 43. Hoc addito Epiphonemate, v. 44. How may it then
be thought or said, that they are Gods?

Augustin. Epist. 202. ad Nectarium. p. 531. Horum
planè florum non terra fertilis, non aliqua opulens virtus,
sed illa Dea Flora digna mater inventa est, cuius ludī scenici
tam effusiorē & licentiorē turpitudine celebrantur, ut quivis
intelligat, quale dæmonium sit, quod placari aliter non po-
test, nisi illic non aves, non quadrupedes, non deniq; san-
guis

PART I.

as in those of *Ceres*,^h and of *Bacchus*. Let him tell us in what Christian City these kinds of lewd and detestable Crimes are generally approv'd of by

guis humanus, sed multo scelestius pudor humanus tanquam immolatus intereat. De eadem Florâ, ejusq; ludis vide pariter, Lib. 1. de Consensu Evangelist. sub finem. p. 278. De iisdem aliisq; ludis scenicis crebrò & fusè agit idem S. Augustinus in prioribus libris de Civitate Dei: Ostendit eos jussu deorum institutos fuisse. Verùm tamen inquit cap. 32. lib. 1. Scitote qui ista nescitis, & qui vos ista scire dissimulatis advertite, qui adversus Liberatorem à talibus dominis murmuratis; ludi scenici, Spectacula turpitudinum, & licentia vanitatum non hominum vitiis, sed deorum vestrorum jussis Romæ instituti sunt—Ecce, attendite, si mens tam diù potaris erroribus ebria, vos aliquid sanum considerare permittit. Dii propter sedandam corporum pestilentiam ludos sibi scenicos exhibere jubebant—Neq; enim & illa corporum pestilentia ideo conquievit, quia populo bellicoso, & solis antea ludis Circensibus assueto, ludorum scenicorum delicata subintravit insania: sed astutia spiritum nefandorum prævidens illam pestilentiam jam sine debito cessaturam, aliam longe graviolem quàm plurimùm gaudet, ex hac occasione non corporibus, sed moribus curavit immittere: quæ animas miserorum tantis obcecavit tenebris, tantâ deformitate fecdavit, ut etiam modò, quod incredibile forsitan erit, si à nostris posteris audietur, Romana urbe vastata, quos pestilentia ista possedit, atq; inde fugiētes, Carthaginem pervenire potuerunt, in Theatris quotidie certatim pro histriionibus insanirent.

Idem Augustinus de Civitat. Dei. Lib. 4. c. 1. Quid in superioribus libris egerit paucis complectitur. Demonstrandum fuit & docendum deos falsos quos vel palam colebant, vel occultè adhuc colunt, eos esse immundissimos spiritus, & malignissimos ac fallacissimos dæmones: usq; adeò ut aut veris aut fictis etiam suis tamen criminibus delectentur, quæ sibi celebrari per sua festa voluerunt, ut à perpetrandis damnabilibus factis humana non possit revocari infirmitas, dum adhuc imitanda velut divina præbetur autoritas. Hæc non ex nostrâ conjecturâ probavimus, sed partim ex recenti memoriâ, quia & ipsi vidimus talia ac talibus numinibus exhiberi, partim ex literis eorum, qui non tanquam in contumeliam, sed tanquam in honorem deorum suorum ista conscripta po-

steris

by all People; by the Magistrate as well as the Citizens; the Prince as well as private Persons; Ecclesiasticks as well as Lay-men: and look'd upon as actions of Piety and Religion,

Chap. XXII

steris reliquerunt: ita ut vir doctissimus apud eos Varro, & gravissimæ autoritatis, cum rerum humanarum atque divinarum dispartitos faceret libros — Non in rebus humanis, sed in rebus divinis poneret ludos Scenicos; cum utiq; si tantummodò boni & honesti homines in civitate essent, nec in rebus humanis ludi scenici esse debuissent.

Quàm infames verò fuerint ludi illi scenici, maximè Florales, licebit colligere ex Valer. Max. Lib. 2. cap. 10. n°. 8. & ex Ovidio. Fastor. lib. 5. p. 108. &c. Quibus adjungendus Tertull. Lib. de Spectaculis.

Theodoritus adv. Græcos Serm. 7. p. 583. De Festis & Mysteriis Paganorum agens. Ἐν ᾧ πάντας τῶν ὀμνηγύρεσι πᾶν εἶδος ἀκολασίας ἀδελῶς ἐπολύματο: καὶ γὰρ αἱ τελεταί, καὶ τὰ ὄρσια τὰ τέτων ἔχον αἰνίσματα. καὶ κλένα μὴ ἢ ἑλάνοις, ἢ φασμαγωγία ἢ τὸν φάγον. ἀτὰρ δὴ καὶ δίχα τῶν αἰνισμάτων, τὰ ὅσα τῶν ὀρσιασῶν ἀρῶνται, εἰς πᾶν εἶδος ἀσελγείας τὰς ὀρσίας ἡρέθισε. τίς γὰρ τῶν ἄσαν λαγνισμάτων, ἐνδὸν ἐν τῷ θησαυρῷ τετόλμηκε τοιαῦτα, ὅποια τῶν Σατύρων ὁ χορὸς ἠσέλγησε δημοσίᾳ πομπῶν, ἔχων ἐν μέσῳ καὶ Σαλιδὸν καὶ τὴν Πάνα, καὶ μὴ ἐπικυτῶντα τῶν βάνχαις, καὶ τῶν ἀγυρῶν καὶ τῶν μέθης, καὶ τῶν θηληδεῶν παίδες παιδαγωγὸν καὶ ἀρῶν; τέτοις ἢ καὶ ἐκασίμβας καὶ χιλιόμβας καλέων, καὶ ποίμνα καλίσφατον, καὶ βυκόλια, καὶ λιθάνοισιν περισφύρον, &c. Adde Epiphan. adv. Hæres. L. 3. tom. 2. in Expos. Fidei Catholica, n°. 10, 11, 12. Videatur præterea Arnobius, L. 5. adv. Gentes de Sacris magnæ Deum matris, de sacris Bonæ Deæ, de Bacchanalibus, de sacris Veneris, de Corybantibus, de Phrygiis initiis & Sabaziis, &c. de quibus omnibus cum eodem Authore (p. 142.) hoc tantum: Postulat quidem magnitudo materiæ, atq; ipsius defensionis officium, ut similiter cæteras turpitudinum species persequamur, vel quas produnt antiquitatis Historia, vel mysteria illa continent Sancta, quibus Initiis nomen est; & quæ non omnibus vulgò, sed paucorum taciturnitatibus traditis, sed sacrarum innumeris atq; affixa deformitas singulis corporaliter prohibet universa nos exequi: quinimò ut verum exprimamus, à quibusdam nos ipsi consilio & ratione deflectimus, ne dum explicare contendimus cuncta, expositionis ipsius contaminationibus polluemur.

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Human Passions are not capable of causing any Disorders, equal to those which reign'd among the Heathens.

The most infamous Hereticks never proceeded to this Excess: and their Disorders were so far from being approv'd, that they were both detested and punished.

The wonderful blindness of the Heathens with respect to the strange Infamies of their Religion.

and pleasing to God. Human Passions are capable of causing furious disorders: who doubts it? But whatever disorders they have occasion'd formerly, or do now produce, we shall never find any of them comparable to those, which reign'd among the Heathens. We shall never find among Christians, whole People and Nations that, as the *Greeks* and *Romans* did of old, thought they honour'd God by celebrating Mysteries and Feasts, fill'd with all kinds of dissoluteness and Infamy. Can one even think this without extravagance?

It is true we have seen Heretical Sects, who under the Pretext of Piety and Religion, have committed the most infamous Crimes. There have been *Carprocatians*; there have been *Gnosticks*: but in truth all these Hereticks were only a company of Miscreants, whom all the rest of the Christians had in abhorrence and execration. Their Disorders were hid, and not publick; and those who have imitated them, since there have been Christian Princes in the World, have been so far from being authoriz'd on that account, that they have been chastiz'd and punish'd for it, with the utmost rigour of the Laws both Ecclesiastical and Civil. On the contrary among the Heathens, the Disorders and infamous Crimes we mention, were receiv'd and approv'd of by Publick Authority, and by the Laws themselves; as making a part of their Religion, and appertaining to the Worship of the Gods. The Temples in which they were committed, were some of the most celebrated, and most magnificent. The *Emperors*,ⁱ the *Philosophers*,

ⁱ The Emperours Augustus, Adrian, &c. caus'd themselves to be initiated in the Mysteries of Eleusis, as we learn from Suetonius, Dion Cassius, and Spartianus. Cicero affirms the same

Philosophers, and the most considerable Persons among the Heathens procur'd themselves to be initiated in their *Mysteries*; and practis'd all the detestable Ceremonies thereof. The *Senators*,^k and the gravest *Magistrates* order'd the Celebration of these *Games* and infamous *Feasts*; and bore a part in them by a Principle of Religion^l. Upon which St. *Augustin* could not sufficiently admire^m their prodigious Blindness;

same thing of his Friend *Atticus*. Of all the *Philosophers* of Athens only *Socrates* and *Demonax* are observ'd to have refus'd to be initiated in these *Mysteries*, which did not fail to be imputed to them as a Crime. See *Meursii Eleusinia*, cap. 16. & seq.

^k *Augustin*. L. 2. de Civit. Dei. cap. 27. Vir gravis & Philosophus *Tullius*, *Ædilis* futurus clamabat in auribus civitatis, inter cætera sui Magistratûs officia sibi *Floram* matrem ludorum celebritate placandam: Qui ludi tanto devotius, quanto turpius celebrari solent: Verba *Ciceronis* habentur *Actione 6* in *Verrem*, cit. not. in *Aug. ibid.* p. 68. Nunc sum designatus *Ædilis*, habeo rationem quid a *Populo Romano* acceperim: Mihi ludos sanctissimos maximâ cum ceremoniâ *Cereri*, *Libero*, *Liberæq;* faciendos: mihi *Floram* matrem *Populo Plebiq;* *Romanæ* ludorum celebritate placandam.

^l *Arnobius* L. 4. adv. Gentes. p. 127. Sedent & in spectaculis publicis Sacerdotum omnium Magistratuumq; collegia, Pontifices Maximi, & Maximi Curiones. Sedent Quindecimviri laureati, & Diales cum apicibus Flamines. Sedent Augures interpretes divinæ mentis & voluntatis: Nec non & castæ virgines perpetui nutrices & conservatrices ignis. Seder cunctus *Populus* & *Senatus*; *Consulatibus* functi *Patres*; *Diis* proximi atq; angustissimi *Reges*: Et quod nefarium esset auditu, gentis illa genetrix *Martiæ*, *Regnatoris* & *Populi* procreatrix, amans saltatur *Venus*, & per affectus omnes meretriciæ vililitatis impudicâ exprimitur imitatione bacchari. Saltatur & magna sacris compta cum infulis *Mater*; & contra decus ætatis, illa *Pessinuntia Dindymene* in *bubulci* unius amplexu flagitiosa fingitur appetitione gestire.

^m *August.* L. 2. de Civit. Dei, cap. 4. Veniebamur nos etiam aliquando adolescentes ad spectacula ludibriaq; Sacilegiorum, spectabamus arreptitios, audiebamus Symphonias,

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We must either be ignorant that there are Devils, or own that they were the Authors of the infamous Ceremonies of the Pagan Religion.

ness; for that in order to honour their Gods, they did such things, as they would have thought themselves dishonour'd by; and authoriz'd in the Mysteries and Ceremonies of their Religion, what they would have condemn'd upon any other Occasion; and even what was often very opposite to the Probity of their Manners, and the Regularity of their Conduct. What other Reason can be given of this so extravagant Error of the Heathens, but that which the same Father "gives of it? saying, that this proceeded from thence, "that they were perswaded, that the Gods had requir'd these kinds of Feasts, "and infamous Ceremonies; and that they "durst not but comply with them. It is, that "they did not believe, that these Gods were

cos, ludis turpissimis, qui Diis Deabusq; exhibebantur, oblectabamur: Cœlesti Virgini & Berecynthiæ matri deorum omnium, ante ejus lecticam, die solenni lavationis ejus, ralia per publicum cantabantur à nequissimis scenicis, qualia non dico matrem deorum, sed matrem qualiumcunq; Senatorum, vel quorumlibet honestorum virorum, imò vero qualia nec matrem ipsorum scenicorum deceret audire — Illam enim turpitudinem obscenorum dictorum atq; factorum Scenicis ipsos, domi suæ proludendi causâ coram matribus suis agere puderet, quam per publicum agebant, coram deorum omnium matre, spectante & audiente utriusq; sexûs frequentissimâ multitudine: Quæ si illecta curiositate adesse potuit circumfusa, saltem offensâ castitate debuit abire confusa. Quæ sunt sacrilegia si illa erant sacra? aut quæ inquinatio, si illa lavatio? Et hæc fercula appellabantur, quasi celebraretur convivium, quo velut suis epulis immunda dæmoniâ pascerentur.

"Idem Augustus, ibid. L. I. cap. 31. Quanto studio iste (Scipio Nasica) ab urbe Roma ludos ipsos Scenicos abstulisset, si auctoritati eorum, quos Deos putabat, resistere auderet, quos esse noxios dæmonas non intelligebat: Aut si intelligebat, placandos etiam ipse potius quàm contemnendos existimabat: nondum enim fuerat declarata gentibus superba doctrina, quæ fidem cor mundans, ad cœlestia vel supercœlestia capeienda humili pietate humanum mutaret affectum, & à dominatu superborum dæmonum liberaret.

"only

“ only Devils, as in reality they were; or if Chap. XXII
 “ they believ’d them to be such, that they
 “ thought they must appease them, and render
 “ them propitious, by giving them what they
 “ demanded. And can we make any doubt,
 but that all these infamous Ceremonies came in
 reality from Devils? To doubt of this, were
 it not necessary, as the same Father says, ° “ ei-
 “ ther to be wholly ignorant, that there are
 “ unclean Spirits, who deceive Men, by at-
 “ tempting to make themselves pass for Gods;
 “ or to live in such a manner, as to wish for
 “ their Favour, and to fear their Anger, more
 “ than that of the true God? If our *Critick* has
 not a mind to declare himself to be of the num-
 ber of those, of whom St. *Augustin* speaks; he
 must own with him, and with all the Primitive
 Christians, ^p that none but Devils could be the
 Authors

° Idem. August. ubi supra L. 2. cap. 4. Quis enim non
 sentiat cujusmodi Spiritus talibus obscenitatibus delectentur?
 Nisi vel nesciens utrum omnino sint ulli immundi spiritus,
 deorum nomine mentientes, vel talem agens vitam, in qua
 istos potius quam Deum verum & optet propitios, & for-
 midet iratos.

^p See Tertullian, de Spectaculis, where among other things
 he shews, that all the Heathen Games, Feasts, and Shews were
 those Pomps of the Devil, which Christians profess’d to renounce
 in their Baptism: and because it might be objected against him,
 that those Games were consecrated, some to Venus and Bacchus,
 others to Apollo and Minerva, who were all only Men and Wo-
 men, he answers thus: c. 10. p. 77. Scimus nihil esse nisi
 nomina mortuorum, sicut nec ipsa simulachra: sed non ig-
 noramus qui sub istis nominibus & institutis simulachris ope-
 rentur & gaudeant & divinitatem mentiantur nequam Spiri-
 tus, scilicet dæmones. He speaks in the same manner in his
 Book de Idololatriâ, and in both these Books it appears how
 much the Primitive Christians were persuaded, that all Idola-
 try came from Devils; and that it was to those very Devils,
 who had possess’d themselves of the Idols, that the Heathens

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Authors of the greatest part of the Myſteries, and Feaſts, and infamous Ceremonies of Paganism. I refer him, for a more plenary Conviction in this Point, to what the ſame Father has at large writ upon it in his Books *de Civitate Dei*; where he proves this Truth with that ſtrength of Argument, and profound Erudition, which all the World admires. And provided our Critick were a little more a Chriſtian, and more reaſonable, than that pernicious Writer, who has conceal'd himſelf under the Name of *Joannes Phereponus*, to inſult that Father with great Indignity, under the Pretext of giving us Notes upon his Works, I ſhould hope he would yield to the Authority and Arguments of this incomparable Doctor.

CHAP. XXIII.

THESE cruel and infamous Ceremonies convinc'd the Fathers, next to the Authority of the Scripture, and the daily Experience of the Chriſtians, that Devils were the Authors of Oracles.

He concludes his Remarks upon the Firſt Part of my Answer, by ſaying, that *I miſtake when I imagine, that thoſe Oracles which enjoin'd theſe*

address'd all the Honours, which they paid to their falſe Deities. From thence proceeded that abhorrence, which they had of all that appertain'd to the Worſhip of thoſe Idols, and particularly of the Meats which had been offer'd to them, and which they look'd upon, as having really been offer'd unto Devils; according to what St. Paul had taught them in this matter in his firſt Epiſtle to the Corinthians, Chap. 10. v. 20. The things which the Gentiles ſacrifice, they ſacrifice to Devils and not to God: and I would not that ye ſhould have Fellowship with Devils. v. 21. Ye cannot drink of the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lord's Table, and of the Table of Devils. It is laſtly in this ſenſe, that when Tyrants preſs'd the Martyrs to ſacrifice to Idols, theſe always answer'd, that they never ſacrific'd to Devils: So much were they perſuaded, that the Gods of the Gentiles were nothing but Devils, and that theſe Devils dwelt in the Idols; and therefore according to Tertullian, making an Idol was in ſome meaſure making a Body for the Devil. See the ſeventh Chapter of his Book *de Idololatria*.

Bib. choiſ. ibid. p. 235.

wicked

wicked things, did convince the Fathers directly, that they were deliver'd by Devils. It is true, I said, that next to the Authority of the holy Scripture, and their own Experience, the Fathers were convinc'd that Devils did deliver Oracles, by the human Sacrifices, the infamous Superstitions, and all the other Abominations, which those Oracles enjoin'd. And what is more evident, than that that convinc'd them of this Truth; since they themselves produce these Arguments, and maintain them in all their Books? And this not only transiently, and in a few Words; but by entire Treatises and whole Books; such as those of *Eusebius*, *Theodoret*, and *St. Augustin*. How then was it possible for me to mistake in a thing so evident; and to be convinc'd of which there needs nothing more, but only to have Eyes to read? But *Eusebius*, says our Critick, meant to prove no more, than only, that if Dæmons deliver'd those Oracles, which *Porphyrus* collected, they were evil Dæmons. He returns to that *Chimæra*, which he gave us at the beginning, that *Eusebius* in all his Book *de Preparatione* only reason'd according to the Principles of *Porphyrus*, and made use of such Arguments as we call *ad Hominem*. But I think I have shew'd him very clearly, that all along where *Eusebius* maintains, that Devils were the Authors of Oracles, he speaks according to his own real Sentiments, and the Principles which he, and all other Christians had drawn from the holy Scriptures; that otherwise it would follow, which were the greatest of all Absurdities, that *Eusebius* in all his Works, and likewise all the rest of the Fathers, only spoke ac-

This is evident from the intire Books, which they have compos'd upon this Subject.

It is absurd to suppose, that Origen, Eusebius, and the rest of the Fathers spoke in all their Books, not according to their own Sentiments, but to those of the Heathens.

† Bib. choif. ubi sup.

PART I.



according to the Opinion of *Porphyrus*, and never according to their own ; and that all the Christians, who have come after them, and follow'd the Opinion of *Eusebius* , and the Fathers, have not at all understood , either their Works , or the holy Scripture : In a word, that our *Critick* is the only Man, who to this day has found out the true Sense of them. I do not think him capable of maintaining so extravagant a Notion as this.

*The Conclusion
of this first
Part.*

It remains then certain, that the Fathers, and the Primitive Christians believ'd , that Devils were the Authors of the Heathen Oracles ; not upon the Stories which went about concerning Oracles and Spirits ; such as those which have been related by *Cedrenus*, *Suidas*, and *Nicephorus* : nor upon I know not what suitableness of this Opinion to the Systeme of Christianity : nor lastly, because of its conformity with the Philosophy of *Plato* : but that they were convinc'd of this Truth, First, by the Authority of the holy Scripture : Secondly, by the Experience they had every day, they themselves casting out Devils : and Thirdly, by those Cruelties, lewd Practices, and diabolical Impieties, with which their Oracles had fill'd the World. And this is what I undertook to prove in the First Part of my *Answer* to Mr. *de Fontenelle*.

A CON-

A
CONTINUATION
OF THE
ANSWER
TO THE

History of Oracles,
Address'd to

M^R. LE CLERC.

The Second PART.

In which, by way of farther Confutation of the *Author* of the *Remarks*, it is shewn, that the Systeme of the pretended Impostures of *Oracles* is chimerical; and that the Silence of them can be ascrib'd to nothing, but the Power of Jesus Christ over Devils.

S I R,

CHAP. I.

I Perceive that I have been longer, than I thought to be, in confuting the *Remarks* of your Friend, upon the *First Part* of my *Answer*: and I am very apprehensive, that it may have been not a little tedious to you. I shall therefore be more short upon those, which regard the *Second* and *Third Part*; and this the rather,

The Design of this Second Part, which comprizes the Remarks, that our Critick has made, upon the Second and Third Parts of the Answer.

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rather, because it is principally against the *Third*, that he himself found little to object; and for that in both of them he repeats many of those frivolous Suppositions, which I have already refuted. That will save me the labour of a longer Examination of them here; and you the Mortification of seeing a Person so dear to you, lose himself in so much vain Discourse; and so ill deserve that Honour you have done him, to insert his *Remarks* in your *Bibliothèque choisie*.

What are those Authorities, which Mr. de Fontenelle has brought to prove directly, that Oracles were only mere Impostures: and what his Defender advances to make them good.

He owns that all the Fathers are against him; and only amuses us with some Heathen Philosophers.

In these *Remarks* which he has given us, upon the *Second Part* of my *Book*, he undertakes to make good those Authorities and Arguments, which Mr. *de Fontenelle* has produc'd to shew, that there was nothing in all the Heathen Oracles, but the Imposture of idolatrous Priests. These Authorities are of two sorts: some taken from Heathens; others from Christians, whom he thought of his Opinion. Of all the Christian Authors he was able to bring none, but *Origen*, and *Clemens Alexandrinus*. But I have shew'd him, that these two ancient Authors did not depart from the general Opinion of all other Christians. As for what concerns the Authority of Heathens, I have also shewn him, that those three great Sects of Philosophers, produc'd by him in behalf of his Systeme of Impostures, were reduc'd to a few *Cynicks*, and a very small number of *Epicureans*. What does our *Defender* do in this case? He says not one word of Christians: he absolutely gives up to me all the Fathers of the Church; and brings not so much as one of them, in favour of Mr. *de Fontenelle*. He only amuses us with some Heathen Philosophers, whom he pretends to have been of his Opinion; and particularly endeavours to secure to his Party all the *Cynicks* and *Epicureans* with-

out Exception; being perswaded that Mr. *Vandale's* Paradox will be absolutely impregnable, if he can shew, that it has been maintain'd by Authors of so much Fame and Consideration. But what signifies the Authority of all the Heathens together, in a Question which is disputed among Christians; and which ought to be decided according to the Principles of Christianity? I profess therefore to the *Defender* of Mr. *de Fontenelle*, that I willingly relinquish to him all the *Cynicks* and *Epicureans*; and if he desires that too, all the *Peripateticks*; and that I content my self to have on my side the Fathers of the Church, and the Christians of all Ages, as he is oblig'd to own that I have. However it being always worth while to know the Truth, be the Subject what it will; let us examine what he asserts concerning the Heathen Philosophers, upon whose Authority he solely relies, in a Question purely Christian; and let us see whether they believ'd, that there was nothing in Oracles, but mere Imposture.

At first he is not willing to own, that there were any Philosophers, who ascrib'd Oracles to natural Causes; that he might place them that did so, among those who look'd upon them as mere Impostures. He says that these Causes, such as the Vapours of the Earth; and the melancholy Constitution of the false Prophets, might probably make them talk wildly, and even by chance say some things, that might prove true, amongst a Million of others, that did not: but that he can't believe, that Philosophers well perswaded of the Truth of the Predictions of Oracles, could think that sufficient to foretel regularly what was to come. To what purpose is all this? Did

There were some Philosophers, who ascrib'd Oracles, and the Power of foretelling things to come, to natural Causes.

* Bib. chois. ibid. p. 236.

PART II. I ever pretend, that these Philosophers were in the right, to ascribe Oracles to such Causes? Have not I evidently maintain'd the contrary? And who told him, that these Philosophers were perswaded, that Oracles did regularly foretel what was to come? At least it is certain, as we shall see in the sequel, that the *Peripateticks* did not believe this. And with regard to the Fact it self, is it not indubitable, that these Predictions were not regular, both from the Dialogue of *Plutarch*, ^b and the Authority of *Aristotle*, ^c which I have cited? And could not I join to the latter, two ancient Physicians, *Alexander Trallensis*, and *Paulus Aegineta*, ^d who believ'd

Particularly
Aristotle, and
his ancient Fol-
lowers were of
this number.

^b Plutarchus Lib. de Defectu Oraculor. loco Græcè relato in I. Parte Respons. cap. 6. p. 30. quem sic Latinè reddidit Turnebus. Idem igitur de anhelitu quo ad divinationem inflamur, sentiendum est, in eo non esse vim sempiternam & senii expertem, sed vicissitudini & mutationi obnoxiam. Idem infra. p. 775. Non enim divinationem Deo rationeq; spoliatus, qui quidem materiam ei humanum animum, Spiritum autem furore instigantem & anhelitum, tanquam instrumentum & stimulum attribuimus.

^c Aristoteles in Problem. S. 30. Quæst. 1. p. 471. loco paritèr à nobis Græcè relato in II. Parte Respons. cap. 1. p. 91. Theodorus Gaza sic Latinè vertit. In quibus multa & frigida bilis est atra; hi stolidi sunt & ignavi: in quibus permulta & calida, ii perciti & ingeniosi, amassii, propensi ad omnem excandescentiam & cupiditatem: nonnulli etiam loquaciores. Multi etiam propterea quod ille calor sedis mentis in vicino est, morbis vesaniæ implicantur, aut instinctu lymphatico inservescunt, ex quo Sibyllæ efficiuntur & Bacchæ, & omnes qui divino spiraculo instigari creduntur: cum scilicet id non morbo, sed naturali intemperie accidit.

^d Paulus Aegineta, de Re Medicâ. Lib. 3. cap. 14. Interprete Joanne Guinterio. Alii (Melancholici) verò putant à majore quâdam vi se defendi ornariq; & vaticinantur futura, non aliter quàm vates & Divinatuli, quos Græci *εὐθεαστῆς* propriè nominant. Alexander verò Trallensis cum multis aliis citatus à Paulo Zacchiâ, ejusq; editore & illustratore Georgio Franco, Quæstionum Medico Legalium Lib. 4. Ti-
tulo

believ'd like him, that melancholy, when extraordinarily heated, might occasion the foretelling of things to come; and that the *Sybils*, the *Diviners*, and all such as pass'd for Prophets, were of this Constitution? Have not there been even in these latter Ages both Philosophers and Physicians, who have fallen into the same Error; namely, to say nothing of others, *John Huarte* a Spaniard, in his *Trial of Wits*?

Our Critick is not willing to admit the two Passages of *Aristotle*, which I cited; because, says he, *many think, that the Books from which I took them, are not that Philosopher's*. But what Book of that Author can he cite, concerning which I may not say the same thing? Is there so much as one among those we have, except perhaps two or three of the smallest, and of the least considerable, concerning which there have not been, and indeed may not still be Difficulties rais'd? Let him read *Franciscus Patritius*, who is the Man that has with most Accuracy

The Passages of Aristotle, which I cited are really his.

culo 1. Quæst. 5. c. 15. p. 38. Zacchiæ verba sunt hæc. Veruntamen non solum arte futura provideri posse, plerique etiam ex doctis sibi persuadent, sed etiam ex naturæ ipsius proprietate, idq; multis modis; ex dispositione nempe & temperatura melancholicâ — & ut à melancholicâ dispositione initium sumamus, videntur etiam ipsi Philosophi in hoc convenire, quod temperatura melancholica apta maximè sit ad divinationem futurorumq; prædictionem — Quin etiam Alexander Trallianus Lib. 1. sup. Med. cap. 13. p. 15. & Paulus Lib. 4. ubi sup. cap. 15. voluerunt quòd melancholicis morbis tentati, divinare futura soleant. Imò & ipsos Prophetas, Sibyllasq; cæteros, omnes, qui vaticinio clari extiterunt, melancholicos fuisse volunt.

* Jean Huarte, Examen des Esprits, cap. 4.

† Bib. chois. ibid. p. 237.

* Franciscus Patritius, Discuss. Peripat. Tom. 1. lib. 3. & 4. Et Lib. 6. p. 68, & 69. ad Perneam Leccythum.

PART. II. and Learning examin'd the Works of this Chief of the *Peripateticks*; and he will see that the *Book de Mundo*, out of which I have taken one of my Passages, is that, according to this Author, in which *Aristotle* most discovers himself; and of which we can least doubt. As for that of the *Problems* (without enquiring here, whether they be all this Philosopher's) I will undertake, that that is really his, out of which I produc'd my second Passage. And the reason I have to affirm this, is that *Cicero* ^b in two

^b *Cicero* Lib. I. de *Divin.* p. 4833. *Aristoteles* quidem eos etiam qui valetudinis vitio turerent, & melancholici dicerentur, censebat habere aliquid in animis prælagiens, atq; divinum. If we compare these Words of *Cicero* with those of *Aristotle* which I have cited, we shall find that *Cicero* had these latter before his Eyes, when he wrote his. The Passage following does still more clearly shew, that *Cicero* own'd *Aristotle* for the Author of the Problem in question. It is taken out of the first Book of his *Tusculan Questions.* p. 4428. *Aristoteles* quidem ait omnes ingeniosos melancholicos esse: ut ego me tardiores esse non molestè feram: enumerat multos: idq; quasi constet; rationem cur ita fiat, affert. The Author of the Problem in question asks in the beginning, why all Men of Parts, and such as have excell'd in Learning, have been melancholy. He brings many Instances of it; among others those of *Empedocles*, *Socrates*, and *Plato*; and then gives the reason of it. His Words, as *Theodore Gaza* translates them, p. 469, 470. are these. Cur homines qui ingenio claruerunt, vel in studiis Philosophiæ, vel in Republicâ administrandâ, vel in carmine pangendo, vel in artibus exercendis melancholicos omnes fuisse videamus, & alios ita, ut etiam vitiis atræ bilis infestarentur; ceu inter Heroes de *Hercule* ferunt — Adde *Ajacem* & *Bellerophonem* — annis verò posterioribus *Empedoclem*, *Socratem*, *Platonem*, & alios complures viros insignes hoc fuisse habitu novimus, atq; etiam partem ordinis Poëtarum ampliores. After which he at large explains, for what reason and how melancholy is the cause of all these extraordinary Talents, as well as of that which the Diviners and Sybils have of foretelling things to come. It is evident, that *Cicero* could not better abridge this Problem, than he has done in the Passage; which I have now cited from him. But he plainly owns, that *Aristotle* is the Author of it: Nor therefore can we doubt, but that he really was so.

different

different Places does under the Name of *Aristotle*, quote the Opinions which are contain'd in this Problem. Our *Remarker* adds; ⁱ that he had not even found the Passage, for which I had directed the Reader to Section 30. Question 1. But 'tis because he did not look well for it; for it is most certainly there. Besides it is so frequently cited in Authors, who have writ upon the Subject before us; that it is surprizing that our *Critick* could be ignorant of it. But it evidently appears from the superficial manner, in which he speaks, that he does not much examine what he says; and only seeks to amuse his Readers with Words.

Chap. II.

We have a new Proof of it. I said that *Eusebius*, speaking in general of Philosophers who had rejected Oracles, said only that they had rejected them as false, unprofitable, and pernicious: and I was careful at the bottom of the Page to set down the very Words of *Eusebius*, which say nothing more. Hereupon he reproves me, saying, ⁱ that I ought at least to distinguish. Distinguish what? When one does not speak one's own Words, but barely relates those of an Author, is it usual to distinguish them? Is it not sufficient to report them faithfully? Now if he asks me, why *Eusebius*, to whom it belong'd to distinguish, did not do it in this place? I answer, that the reason was, because he spoke only in general of Philosophers, who had rejected the Authority of Oracles, in whatever manner they had done it; and having to the *Cynicks* and *Epicureans*, who

CHAP. II.
Why *Eusebius* speaking in general of the Philosophers, that had writ against Oracles, has join'd the Peripateticks to the *Cynicks* and *Epicureans*.

ⁱ Bib. chois. ubi sup.

ⁱ Bib. chois. ibid. p. 238.

PART II. ridicul'd them, join'd the *Peripateticks*, who did not do that, tho' they had not so great an Opinion of them, as the other Philosophers; he contented himself to say of them all in general, that they rejected Oracles; because they judg'd them to be false, unprofitable, and pernicious. This agreed with all those Philosophers; as well those that absolutely rejected them, as those who ascribing them with the *Peripateticks* to natural Causes, added that these Causes were not infallible; that the Diviners, who had this natural Faculty, were often mistaken; that when they spoke Truth, this was to be attributed rather to chance, than to any certain knowledge, which they had of things to come; and that lastly, altho' they had this certain knowledge, it would have been unprofitable; since it is no advantage to know what Evils shall befall us, if as the *Stoicks* maintain'd, we cannot possibly avoid them: that it would have been even pernicious, since it would only serve to torment us, and make us miserable before the time. Is not this in particular what the *Peripatetick* *Diogenianus* says, when

It is evident from this very Passage of Eusebius, that the *Peripateticks* did not absolutely reject Oracles.

Diogenianus Lib. de Fato adversus *Chrysippum* relatus ab *Eusebio* Lib. 4. *Præpar. Evang.* cap. 3. p. 137, 138. Νῦν δὲ τοσούτων τοῖς εἰρηαῖοις πρὸς δὴ σοῖς, ὅτι μάλιστα μὴ τὸ ἀληθεύειν ποτὲ τοῖς κληθεῖσιν κατὰ τὴν πρᾶξιν ὁρίσασθαι, ἐκ ἐπὶ ἡμῶν, ἀλλὰ τοχικῆς αἰτίας ἔρπον ἂν εἶναι. Οὐδὲ γὰρ μὴδὲ σωτὴρ τῆς προκειμένης τύχης ἔστιν, ἀλλὰ τὸ μὴ παρ' τοῖς, μὴδ' ὡς ἐπὶ τὸ πλεῖστον, μὴδ' ἔσται ἡμῶν, ὅταν τις καὶ πῶς τῆς τύχης, τύχης ἔρπον καὶ πρᾶξιν ὁρίσασθαι. These Words of *Diogenianus* shew, that he believ'd that Oracles were often mistaken in their Predictions. Those which follow shew, that in the Opinion of the *Stoicks*, who maintain'd Destiny, these very Predictions were also unprofitable. τί γὰρ ὁρῶμεν ἡμῖν ἢν προμανθάνειν τὰ πάντως ἐσόμενα δυσχερῆ, ἢ ἂν εὖδὲ προφυλαξάμεθ' ἀναλίσκοντες αὐτὰ; τὰ γὰρ καὶ ἐμὰς

disputing against the *Stoick Chrysippus*, and refuting the Arguments brought by that Philosopher from the Divinity and Infallibility of Oracles, to support his Opinion concerning Destiny or Fatality? And can we doubt, but that *Eusebius* in what he says, had this *Peripatetick* particularly in his Eye; since he immediately after produces part of his Discourse against *Chrysippus*; and made an Abridgment of it, when he said, that the *Cynicks*, the *Epicureans*, and the *Peripateticks* maintain'd, that Oracles were false, unprofitable, and pernicious? Therefore it is not true, that *Aristotle* and the *Peripateticks* look'd upon Oracles as only the Impostures of Men. There is a great deal of difference between shewing, that their Predictions are often false, and that in the Opinion of the *Stoicks* they would be also unprofitable, and pernicious.

ἐμαρτυρῶν μέλλοντα γινῆσθαι, πῶς ἂν τις οὐκ ἔατο δύνασθαι; ὡς ἂν ὁ δὲ ὅτι ἡμῖν τὸ μαντικὸν, μᾶλλον ἢ καὶ πρὸς κακὴν τινὲν ἐγγίγνητο ἀνὰ αὐτὴν, τὸ περὶ λυπεῖσθαι μάτην παρῆναι τοῖς ἀνθρώποις ἐπὶ τῇ προλαβασαυ δαγερσίᾳ καὶ ἀνίστην ἐσθλότητι. These last Words shew likewise, that supposing this Fatality of the *Stoicks*, Oracles would also be pernicious. But this is not absolutely rejecting Oracles; and still much less is it treating them as Impostures. Accordingly *Eusebius* speaking of the *Peripateticks* did not say, that they absolutely rejected Oracles: and by comparing his Words with this Extract of *Diogenianus*, we may see with how much Justice he has spoke on this Occasion. I might here add the Testimony of the *Peripatetick Cratippus*, who with the rest of the Philosophers of his Sect maintain'd Oracles, tho' he did not think them infallible; and ascrib'd them to natural Causes. He pretended that the Power of foretelling things to come, was almost as natural to the Soul, as the Faculty of Seeing is to the Eyes: and as we cannot deny that Power to the Eyes, tho' they sometimes mistake; no more can we deny, that Oracles are often true, tho' there were many of them false. His Argument is mention'd by his Friend *Cicero*, in his first and second Books de Divinatione.

PART II. ous: and absolutely rejecting them as Cheats, which some *Cynicks* and *Epicureans* did.

Neither does Origen say, that the *Peripateticks* did absolutely reject Oracles, as *Impostures*.

Yet our *Critic* finds fault, that I do not reckon the *Peripateticks* among those, who absolutely rejected Oracles. He says that to deny this, one must give the Lye to *Origen*, and *Eusebius*. But *Origen*, as I have shew'd, only says, "that he might alledge" many things "taken from *Aristotle*, and the *Peripateticks*, "in confutation of what was said concerning "Oracles, particularly that of the Priests "Pythia, and others. Is this saying that *Aristotle*, and the *Peripateticks* absolutely rejected Oracles? To verify what *Origen* says, is it not sufficient that these Philosophers believ'd, that there was nothing divine or supernatural in Oracles; and maintain'd, that they often mistook in their Predictions; because they had no certain and infallible knowledge of things to come? And if *Origen* had alledg'd this Opinion of *Aristotle*, and the *Peripateticks*, together with the Proofs which they bring of it, would not he have overthrown what was commonly said of Oracles; that the Gods were the Authors of them; and that they were the Effects of their Providence, and of that Care which they took of Mankind?

As for *Eusebius*, our *Critic* indeed gives us the beginning of the Passage, where he says, that there were whole Sects of Philosophers among the *Greeks*, and those of the greatest Reputation, who had but a mean Opinion of Ora-

^m Origines Lib. 7. adv. Celsum. p. 333. Δέξασθαι δὲ πάλιν τὴν κατὰ τὴν ἀλήθειαν χρηστικὴν, ὅτι δυνάσθαι μὲν ἡμῖν, (ὡς νῦν ἔστιν) ἀπὸ Δεισιδαιμονίας, καὶ τὰ πάλιν Περὶ πάντων φιλοσοφῶντων, καὶ ὁμοῦ εἰπῶν εἰς ἀναλεσθῆναι τὰ πάλιν τὴν Πυθίαν καὶ τὰ λοιπὴν χρηστικὴν λόγῳ.

cles : But with the help of an &c. he leaves out the rest of the Passage, where that Father says ⁿ expressly, that those Philosophers made it appear, that the Predictions of these Oracles were false, unprofitable, and pernicious; without saying that they absolutely rejected them as Impostures; because he knew very well, as appears by what he relates concerning *Diogenianus*, that the *Peripateticks* did not treat them at that rate, tho' their Opinion was nothing less contrary, than that of the *Cynicks* and *Epicureans*, to the Sentiments which the other Philosophers, and generally all the Heathens had of Oracles. *Origen* then and *Eusebius* did not say, that the *Peripateticks* absolutely rejected Ora-

* Eusebius Lib. 4. de Præpar. Evang. cap. 2. p. 136. Interprete Fran. Vigero. Et verò integræ quoq; ac præcipui nominis Philosophorum Sectæ hujus opinionis duces ac vindices existerent: puta qui ex Aristotelis disciplinâ prodierant, & quotquot deinceps Peripatetici nominati sunt, nec non Cynici & Epicurei — quæ passim jactabantur Oracula, quæq; omnium concursu populorum vaticinia celebrabantur, ea non modò vanitatis ac mendacii coarguerint, sed etiam exitii potius, quàm utilitatis ullius causas esse demonstrarint. *It is of Diogenianus especially, that Eusebius thus speaks; as appears from these last Words, which are an Abridgement of the Discourse of this Peripatetick against Chrysippus. And yet more clearly from those which follow. ibid. Cæterum cum sexcenti vaticiniorum istorum vanitatem pluribus confutaverint, mihi tamen ad aliquod eorum quæ dixi testimonium satis fore in præsentiarum putavi, si unius tantum ex iis disputationem adversus ea quæ pro fato Chrysippus ex oraculorum prædictione confecerat argumenta susceptam, hoc loco subjicerem, &c. By this we see that Eusebius does not say, that the Peripateticks did absolutely reject Oracles; but only that they made appear against the Stoicks, that their Predictions were false, unprofitable, and pernicious; especially in the Opinion of the fatal Necessity of the Stoicks. In this the Peripateticks did not depart from the Opinion which they had, that Oracles came not from the Gods, but from certain natural Causes, which were not infallible.*

PART II.

cles; much less, that they regarded them as human Impostures; nor did I depart from the Opinion of those two ancient Authors, when with *Cicero* I reckon'd the *Peripateticks* among those Philosophers, that admitted of Divination by Oracles.

There is no reason why, in matters which have no relation to Religion, we may not forsake the Opinion of some of the Fathers, and follow that of other more ancient Authors,

Our *Remarker*, who here supposes the contrary; and pretends, that upon this occasion I have abandon'd the Authority of *Origen* and *Eusebius*, to follow that of *Cicero*; says, that if *Mr. de Fontenelle* had done the same thing, ° We should have read him a severe Lecture, for preferring the Authority of a Heathen to that of two of the most learned Men in these matters, that ever were among the Christians. But *Divines*, adds he, have peculiar privileges. There is no doubt of it: And one of those peculiar privileges of *Divines* is, to know how to argue better than our *Author*; and especially not to be ignorant, as he is, of the difference there is between the Fathers, when they relate the Opinions of the Church, and Facts which happen'd in their time; and the same Fathers, when they give us the Sentiments of the ancient Philosophers, or other things of that nature, concerning which they might not be so well inform'd, as other Authors of more Antiquity. In which things the *Divines* know, that it is as lawful to forsake the Fathers, and follow those more ancient Authors; as it is rash to do it, when they speak as witnesses of the Opinions of the Church; and are unanimous in matters relating to Religion. This is the privilege of *Divines*; and 'tis an Argument our *Critick* is not of that number, tho' he may perhaps have taken the Name more

° Bib. chois. ibid. p. 340.

than once, that he is ignorant of this difference; Chap. II. and reasons so ill upon this Subject.

We have here another instance of his Skill in point of reasoning. After having brought the Testimony of *Plutarch*, who affirms with *Cicero*, that *Aristotle* and *Dicæarchus* receiv'd divination by Enthusiasm and Dreams; he adds, that ^p this Testimony of *Plutarch* appears to him something suspicious, because we have, says he, a Book of *Aristotle* concerning Divination in Sleep, in which he proves very well, that the Gods did not send Dreams. He should have said, that he proves it very ill; since in truth the reason which he gives for it is worth nothing ^q, besides that it is certain from the Scripture, that God has sent Dreams. But I pass over this, to admire his reasoning. *Aristotle* proves that the Gods do not send Dreams, therefore *Aristotle* did not admit of Divination by Dreams. As if he might not have admitted of it, and

CHAP. III.

The Author's ill reasoning, with regard to the Opinion of *Aristotle*, concerning Divination by Dreams.

^p Id. ibid.

^q The Reason for which *Aristotle* seems to deny, that the Gods send Dreams, is that if they were the Authors of them, they would send them in the day-time, and not by night; and only to the wisest Men, and not to others. His Words are these, taken out of the second Chapter of his Book de Divinatione per somnum. p. 430. 'Αυτὸ δ' αἱ κινήσεις παντάμασα ποίουν, ἃς δὲν προφῶσι τὰ μέλλοντα περὶ τῶν τοιούτων, καὶ διὰ τὰυτὰ συμβαίνει τὸ πᾶσι τοῖς τυχεῖσι, καὶ τοῖς φρονιμώτεροις· μὴδ' ἡμέραν ὅδ' ἐγίνετο αὐτῶν καὶ τοῖς σοφοῖς, οἱ θεοὶ οὐκ ὁράμενται. 'Tis in this Instance, that *Melchior Canus* (Loc. Theolog. l. 10. cap. 5. p. 278.) decides clearly, that *Aristotle* was in an Error. Yet there are learned Men, who endeavour to excuse this Philosopher, saying that he only meant, that the Gods were not the Authors of all Dreams. See *Possévin. Bibliotheca Selecta. lib. 13. cap. 18.* However I very much doubt, whether this Answer will agree with what *Aristotle* teaches elsewhere upon this Subject, and others that have relation to it.

PART II.

Aristotle admitted of this kind of Divination, as well as of that which proceeded from Enthusiasm; and ascribed them both to a particular Vertue, which he attributes to Melancholy.

maintain'd that these Prophetick Dreams proceeded from Natural Causes. And this is what he actually did maintain; and what he expressly teaches in this very Book^r, which our Author cites, saying, that the *Melancholick*, as well as those whom he calls *Extaticks*, are very apt to have Dreams, by which they foresee things to come; whereof he brings many Reasons. We see also the same Opinion express'd, tho' in much fewer words, in the seventh Book^r of his *Eudæmus*: And if our Critick still desires something more, he may see in *Cicero*^r an instance of these Prophetick Dreams, which

Aristot. lib. eodem de Divin. per Somn. cap. 2. p. 430. Τὸ δ' οὐκ ἐστὶ τῶν μελαγχολικῶν περιουσίαν, ἀλλ' αἰτιον, ὅτι αἱ οἰκῆαι κινήσεις ἐκ ἐνοχλήσεων, ἀλλ' ἀπορραπίζον. τῶν ξενικῶν ἐν μάλα αἰσθάνον. Οἱ δ' μελαγχολικοὶ διὰ τὴν φροῦδαν, ὡς βαλλόντες πόρρωθεν, εὐστοχοὶ εἰσι· καὶ διὰ τὴν μελαγχολικὴν ταχὺ τὸ ἐχόμενον φανίσκον. αὐτοὶ ἐτι καὶ διὰ τὴν φροδότην ἐκ ἐκέρειας αὐτῶν ἢ κινήσεως ὅς ἐτέρως κινήσεως, &c.

Idem Aristot. Eudemiorum, L. 7. c. 14. sub finem. p. 173. Δυὸ οἱ μελαγχολικοὶ καὶ ἐνθυόμενοι.

Cicero L. 1. de Divinat. p. 4822. Quid singulari vir ingenio Aristoteles, & pœnè divino? Ipsene errat? An alios vult errare cùm scribit, Eudemum Cyprium, familiarem suum, iter in Macedoniam facientem, Pheras venisse? Quæ erat urbs in Thessalia cùm admodum nobilis, ad Alexandro autem Tyranno crudeli dominatu premebatur. In eo igitur oppido ita graviter ægrum Eudemum fuisse, ut omnes Medjci diffiderent: ei visum esse in quiete, egregiâ facie juvenem dicere, fore ut brevi convalesceret, paucisq; diebus interiturum Alexandrum Tyrannum, ipsum autem Eudemum quinquennio post domum esse rediturum. Atque ita quidem prima statim scribit Aristoteles consecuta, & convalescere Eudemum, & ab uxoris fratribus interfectum Tyrannum. Quinto autem anno exeunte, cùm esset spes ex illo somnio, in Cyprium illum ex Sicilia esse rediturum, præliantem eum ad Syracusas occidisse: ex quo ita illud somnium esse interpretatum, ut, cùm animus Eudemi ex corpore excesserit, tum domum revertisse videatur.

Aristotle

Aristotle had related in one of his Books, now Chap. III. lost. From hence two things are manifest.

1. That our *Author* has not carefully read *Aristotle*, not so much as in those Books of him, which he cites. 2. That this Philosopher (in his other Books, does not depart from what he teaches in the 30th Section of his *Problems*; which is a new Proof, that what I have cited from thence is really his; and that nothing is more certain, than that he ascrib'd Oracles, as well those which come from Enthusiasm, as those that proceed from Dreams, to Natural Causes; and particularly to an extraordinary Vertue, which he attributes to Melancholy.

It is true, if *Oenomaüs* had been a *Peripatetick*, as our *Critick* pretends he was, it could not be deny'd, that any *Peripatetick* had ever absolutely rejected Oracles: but he is evidently mistaken: for *Oenomaüs* was not a *Peripatetick*, but a *Cynick*, as *Eusebius* ^u, *Theodoret* ^w, and *Suidas* ^x informs us. And if we will take *Julian* the *Apostat*'s ^y word for it, he was not only a *Cynick*, but the most audacious and insolent of the *Cynicks*; a down-

The Critick's mistake in making Oenomaüs a Peripatetick.

^u Eusebius Lib. 5. de Prepar. Evang. cap. 21. p. 213. Τοιαῦτα ἡ Οἰνομάς παρήρσις, τὰ χτὶ τὸ τὸ γοῦτων φορεῖς, Κωϊκῆς ἐκ ἀπηνλασῶνα πικείας.

^w Theodoret. de Græc. affect. curand. Serm. x. de Oraculis, p. 631. Σιμήσατε ἡ τέτυς, ἐ μόνον ὁ Πορφυρίῃς ἐν τοῖς περὶ τὸ ἐκ λογίων φιλοσοφίας, ἀλλὰ καὶ ὁ Κωϊκὸς Οἰνόμας διελέσχων τὴν χρησμολόγησιν τὸ ψεύδος.

^x Suidas, voce Οἰνόμας. Οἰνόμας Γαδάρδης φιλόσοφος Κωϊκός, γέγονας ἐ πολλὰ πρεσβύτερος Πορφυρίου.

^y Julian. Apostata Orat. 6. adv. Imperitos canes. p. 372. Ἐγὼ δὲ μὴ, χτὶ τὸ Οἰνόμαον, ὁ Κυῶν ἀναίδης, μὴ ἡ ἀναίχως, μὴ ἡ ὑπερόπτης πάντων ὅμυ θείων τε καὶ ἀνθρώπων· ἀλλὰ εὐλαβῆς μὲν τὰ πρὸς τὸ θεῖον· &c.

Idem. Orat. 7. ad Heraclium Cynicum, p. 390. Νῦν ἡ ἐμείνο μοι πρὸς τὴν Μισῶν φράσον ὑπὸ τὴν Κωϊσμῶν· πότερον ἀπόνειά τις ἐστὶν, καὶ βίος ἐκ ἀνθρώπων, ἀλλὰ θνητάδης ὑλῆς διάθεσις, ἐθὲν καλὸν, ἐθὲν σπυδαῖον, ἐδὲ ἀταθὲν νομίζε

PART II. a downright *Atheist*, who equally laugh'd at Gods and Men; and in every thing that he has writ has carry'd Impudence and ill Manners to the utmost Excess. Accordingly we have seen, that *Eusebius* did not think fit to make use of his Testimony against Oracles, without reproving him at the same time, of having carry'd things too far, and mix'd too much Gall and Bitterness with his Discourses. This is the Man, whose Opinion Mr. *Van-Dale* thought himself oblig'd to prefer, before that of all the Fathers of the Church, and of all Christians in general.

The Academicks never rejected Oracles absolutely; but only doubted of them, as of all other Points of Philosophy.

The great desire our *Remarker* has to find some Heathens at any rate, that have been of the Opinion of this *Anabaptist Author*, makes him also put the *Academicks* into this number. But what reason has he to reckon of his side such as disputed equally for and against Oracles; and who, if they rejected them on one

νομίζουσιν; δοίη γὰρ ἂν ὑπολαβεῖν πολλοῖς περὶ αὐτῶν ταῦτα Οἰνομάου. ἢ τί (οἱ τ' ταῦτα γὰρ ἐπ' ἡθελὲν ἐμείλησε, ἐπιφύσσει. Καθὼς ἐν τῇ τ' Κωδὸς αὐτοφωνία, καὶ τὰ καὶ τ' χρευστικῶν, καὶ πᾶσιν ἀπλῶς οἱς ἔφευγον ὁ ἀνὴρ.

Idem infra de eodem Ocnomao. p. 393. Ταῖς Οἰνομάου ἢ ἐπ' ἡθελὲν. ἔφευγε γὰρ καὶ τραγωδίας τοῖς λόγοις τ' ἐαυτοῦ πομπησίας, ἀρρήτων ἀρρητότερα, καὶ κακῶν πέρα, καὶ ἔτε οἱ, τι οὐ περὶ αὐτῶν ἀξίως ἔχω. καὶ τὰ Μαθητῶν κακὰ. καὶ τὸ Τερμείον. καὶ πᾶς ἀπλῶς αὐτοῖς δευθεύωμαι τ' τραγωδίαν, καὶ τ' Σαύρον, καὶ τ' Κομωδίας, καὶ τ' Μίμν. ἔτω πᾶσα μὲν αἰχρότης, πᾶσα δ' ὑπόνοια, περὶ ὑπερβολῶν ἐν ἐκείνοις πᾶσι ἀνδρὶ περιλοφύχῃ.

* August. Lib. 4. de Civitat. Dei, cap. 30. Cicero augur irridet auguria & reprehendit homines corvi & corniculæ vocibus vitæ consilia moderantes. Sed iste Academicus qui omnia esse contendit incerta indignus est qui habeat ullam in his rebus auctoritatem. Thus we are to treat Academicks, when they speak according to the Principles of their Sect; and not produce them for, or against an Opinion, when they made Profession of having none that was fix'd.

side, did maintain them on the other? Besides, Chap. III.
 so be of Mr. *Van-Dale*'s Opinion, they must
 not only have absolutely rejected them; but
 have rejected them also as human Contrivances,
 and the Impostures of idolatrous Priests. Now
 I don't see, that *Cicero* in his second Book *de*
Divinatione, where he has collected all that
 could be said to overthrow Oracles, has ever
 attack'd them in this manner; or pretended
 that they were nothing but mere Cheats. Which
 makes me believe, that the *Epicureans* themselves
 did not go thus far; but usually contented them-
 selves to reject them as an Error, in which the
 idolatrous Priests were themselves as much,
 and more intangled than others. Else why had
 not the *Academicks*, and *Cicero* in particular,
 when they disputed against Oracles, expos'd
 those Cheats and Artifices, of which the *Epicu-*
reans accus'd the idolatrous Priests?

But to speak here only of the *Academicks*, *When they did*
 who according to the Principles of their Sect *not personate*
 profess'd to doubt of every thing, and affirm *Academicks,*
 nothing; we must not think, that they always *they admitted*
 personated that Sect; but that they often dis- *of Oracles, and*
 cover'd their real Sentiments, when they spoke *even ascrib'd*
 freely from their Hearts; and were not dispu- *them to the*
 ting against the other Philosophers. To the *Gods; as appears*
 end therefore that our Critick may see, to which *from the Ex-*
 side these Philosophers inclin'd, when they were *ample of Cice-*
 come to themselves, and spoke in their own *ro, and that of*
 Name, I will produce him the most declar'd *Plutarch.*
Academick of all those, of whom we have now any
 Works remaining; I mean *Cicero**, who in his
 Book

* *Cicero* Lib. 2. de Legibus. p. 4965. Divinationem
 quam Græci *μασιχλω* appellant, esse censeo, & hujus hanc
 ipsam partem, quæ est in avibus, cæterisque signis disciplinæ
 nostræ:

PART. II. Book *de Legibus*, where he does not, as in those *de Divinatione*, bear the Person of an *Academick*, but speaks openly according to his real Sentiments; says clearly concerning the Point in question, "That he admits of Divination in all its different parts; and that he does not see how he could deny it; since he own'd the Existence of the Gods, their Providence and Goodness; and the Power which they have to declare by Signs things to come: And that owning in them all these Attributes, it was consequently necessary to admit of Divination: A way of Argument, which he afterwards confirms by the consent of all the People and Nations in the World, who had admitted of it. This is what the greatest of all the *Academicks* thought of Oracles, and of Divination, when he spoke according to his real Sentiments. *Plutarch* is also thought to have been an *Academick*; and he gives several Indications of it in his Works^b: and yet was there ever a greater admirer of Oracles, and a more zealous defender of them than he? Thence we may judge with how much reason our *Critick* pretends, that the *Academicks* were of Mr. *Vandale's* Opinion.

There are only the Epicureans, and the Cynicks, who absolutely rejected Oracles: But it does not appear, that they rejected them as human impostures.

Of all the Philosophers therefore, whom he has fruitlessly attempted to bring over to this *Author's* Party, there only remain the *Epicure-*

nostræ: Quòd, cùm summos deos esse concedamus, eorumq; mente mundum regi, & eorundem benignitatem hominum consulere generi, & posse nobis signa rerum futurarum ostendere, non video cur divinationem esse negem.

^b *Plutarch. Lib. de primo frigido sub finem. p. 1760.*
Ταῦτα ὃ φασκεῖν τοῖς εἰρημνοῖς ὑφ' ἑτέρων ὀρθάλλα-
κᾶν μὴ τε λείπῃ τῇ πιθανότητι, μήτε ὑπερῆν πολὺ,
χαίρειν ἕα τὰς δόξας, τὸ ἐπέχειν ἐν τοῖς ἀδύλοις ἢ
ὑπερβαλόντων φιλοσοφώτερον ἢ γὰρ ἄλλο.

ans and the Cynicks; for as to the Platonists and the Stoicks, the most numerous and the most illustrious of them all; he sees clearly, that nothing of this can be pretended concerning them. He finds fault therefore, that in speaking of the former, I did not give them all up to Mr. de Fontenelle; and that I so much as suspected, that they might ascribe Oracles to some Natural Causes, independent of the contrivance of Men. But it is because the Ancients, as Cicero and Plutarch, when they speak of the Sentiments of the Epicureans, say indeed, that they did not admit of Divination; and that they rejected Oracles: But do not add, that they rejected them as the Contrivance and Imposture of Men: It is because I had the Philosopher Celsus in view, who as much an Epicurean as he was, did maintain Oracles notwithstanding; and speak of them with as much Esteem, as any Heathen ever did: It is because with regard to the Cynicks, I knew that Maximus, the Master and Favourite of Julian the Apostat, although a Cynick by Profession, was

Even some of the Epicureans acknowledg'd them, and attributed them to the Gods; as well as some of the Cynicks.

* Bib. chois. ibid. p. 240.

* Cicero Lib. i. de Divinat. p. 4803. Reliqui verò omnes (Philosophi) præter Epicurum balbutientem de naturâ Deorum, divinationem probaverunt. Idem. ibid. circa medium. p. 4835. Posteaquam Philosophia processit; nemo aliter Philosophus sensit, in quo modò esset autoritas. Dixi de Pythagorâ, de Democrito, de Socrate; excepi de antiquis, præter Zenophanem, neminem. Adjunxi veterem Academiam, Peripateticos, Stoicos, unus dissensit Epicurus.

* Plutarch. Lib. 9. de Placitis Philosoph. cap. i. p. 1667.

* Celsus apud Origenem Lib. 7, & 8. locis infra referendis.

* Julian Imperat. Epist. 38. ad Maximum Philosophum, P. 2. p. 181. Ταύτης πλησίον τ' πόλεως ἀπλώτησε Κωνσταντῖνος ἀνὴρ, ἔχων τεύχεα καὶ βασιλείαν. Τῶτον πόρρωθεν θεωροῦμεν, ὥστε ἀλλὰ ἐπέλαβον ἢ σὲ· πλησίον δ' ἤδη περιῶν, ὥστε σὲ πάντως ἕκειν αὐτὸν ἐνόμιζον. Οὐτὸς δ' ἄνθρωπος φίλος ἔμ', ἥτιον δ' τ' προσδοκώμενος ἐλπίδ'.

fond

PART II. fond of Oracles even to Madness, and of all the other kinds of Divination; and that it was under so able a Master, that this Emperor learnt the Art of making Devils deliver him Oracles, and of discovering future Events by inspecting the Entrails of Women and Children, whom he murder'd, in order to the practice of this detestable Art of *Theurgy*. I knew that *Diogenes*, the most famous of the *Cynicks*, had consulted the *Apollo of Delphos*¹; and that it was in compliance with the Oracle, which he receiv'd from him, that in all his Conduct he acted quite contrary to other Men; and renounc'd the most natural Opinions concerning Modesty, Honesty, and good Sense; to lead the most extravagant and brutish Life imaginable. I knew besides, that the *Cynicks* had no particular Opinions in matters of *Logick* and *Natural Philosophy*; both which they therefore professedly rejected; and that, provided they had a long Beard, a Wallet on their Back, and a Staff² in their Hand, and a very great share of Impudence

The *Cynicks* were commonly very ignorant, and not worthy of the Name of Philosophers: and those among them, that pretended to knowledge, adopted the Opinions of the other Philosophers, particularly of the Platonists.

¹ Eumapius, Lib. de Vitis Sophistarum in Maximo. p. 70, 72, 87.

² Laertius in Diogene Cynico, L. 6. §. 20. p. 325. Julianus Imp. Orat. adversus imperitios Cane. Hujus hæc sunt verba. Πέφηνε γὰρ ἀρχηγὸς τῆς φιλοσοφίας, — ὁ δ' Ἐλάδῃ κοινὸς ἡγεμὼν καὶ νομοθέτης καὶ βασιλεὺς, ὁ ἐν Δελφοῖς θεός· ὃν ἐπειδὴ μὴ δέμας ἦν τι διδάσκειν, εὐδὲ ἡ Διογένης ἐπισημείοντες ἔλαβε· πρῶτον δ' αὐτόν, — Συμβολικῶς διὰ δυοῖν ὀνομάσθην. ἡ δ' ἀρχαρχέον, εἰπὼν, τὸ νόμισμα. Et infra de eodem Diogene. Ἐγὼ δ' ἦ, μὴ χεῖρ Οἰνόμεον, ὁ Κύων ἀναιδῆς — ἀλλὰ εὐλαβὴς μὲν τὰ πρὸς τὸ θεῖον ὡς πρὸς Διογένης· ἐπειδὴ γὰρ ἐκείνῳ πρὸς Πυθίαν, καὶ ὁ μελεμέλησεν αὐτὸς πεδύνη.

³ Diogenes Laert. L. 6. in Menedemo Cynico. L. 6. §. 102. &c. p. 365. Ἀρέσκει ἐν αὐτοῖς τὰ λογικὸν καὶ τὰ φυσικὸν τόπον περαιρῆν — μόνον δ' ἀπερρίχεν τὴν ἡθικὴν — Παιδείαν δ' καὶ τὰ ἐκπύκνωτα μαθημᾶτα — περαιρῆσαι καὶ

Impudence, they were reckon'd *Cynick* Philo-
sophers, though they were the most ignorant
of all Men. I knew farther, that those among
them, who value themselves upon their Parts
and Knowledge, which was very rare, were
us'd to adopt the Opinions of the other Philo-
sophers; that it was thus, that the same *Maxi-*
mus of whom I now speak, and the rest of the
Cynicks, with whom *Julian* the *Apastat's* Court
was well fill'd, call'd themselves also *Platonists*;
that it was thereupon, that *Tatianus* laugh'd
at *Crescentius*, another *Cynick* Philosopher, and

ὅτι καὶ γενομένησαν καὶ μωροὶ καὶ πάντα τὰ τοιαῦτα. This
ignorance of the *Cynicks* join'd to all their other Vices, by which
they dishonour'd Philosophy, occasion'd that Men hardly vouch-
saf'd to reckon them among the other Philosophers. *Eunapius*
speaks thus of them in the Preface of his Book. *Ea tempe-*
state fuit *Carneades* non obscuri inter *Cynicos* nominis, si
modò haberi ratio ulla *Sectæ Cynicæ* debet.

Lucian describes the *Cynicks* to us perfectly well in several
Passages of his Works, but especially in the Dialogue intit-
led, *Fugitivi*, where he brings in Philosophy complaining to
Jupiter of their Conduct. These are some Fragments of it,
p. 1012. Καὶ μὲν αὖτε, ὦ Ζεῦ, ἡλίκα ὅτι μαρτυρῶ
σι οὐλον ἀνθρώπων, καὶ ὡς τὸ πολὺ δαλκόν, καὶ ὑψηλόν,
καὶ ξυγγενόμενον ἡμῖν ἐκ παίδων ὑπ' ἀγροίας, ἐδέλναι
καὶ ἐθῆναι, ἢ ἄλλας τέχνας, οἷας εἰκὸς τὸ τοιότου,
ἐμάνθανε, (κυσθῆναι, ἢ τελευτᾶν, ἢ περὶ πλῶν ἐχειν —
ἵτι τέ καὶ πελμαὶ καὶ ἀμυθία καὶ ἀναγκασίαν περσικῆσαν
τες, αὐτῶν αὐτοῖς μάλιστα σωμασινίον, καὶ λοιδορίας και-
νάς ἐμμελήσαντες, ὡς προχειροῖ ἐν — χημαλίζουσιν
καὶ μελακοσμοῖσιν αὐτὲς εὖ μάλα εἰκότως — τὰ δ'
ἡμῖν ὅτι πάντα ῥᾶ αὖτε ὡς οἶδα, καὶ ἐς μίμησιν προχειροῖ,
τὰ περσικῆ λείω, καὶ ἐ πολλῆς τ' ἐπεσμάσεως δέ, τε-
λώνιον περσικῆς, καὶ πῆραν ὑπερβόας, καὶ ὑπὸ ἐν τῇ
χειρὶ ἔχειν, καὶ βοᾶν, μᾶλλον ὃ ὀσκάς, ἢ ὑλακτεῖν, καὶ
λοιδορεῖσθαι ἅπασιν — Τοιαῦτα ἐμπέπλησαι πᾶσα ἡ
σῶλις τ' τοιαύτης ῥαδιουργίας, καὶ μάλιστα τ' Διογῆνι, καὶ
Ἀντισθένη, καὶ Κρατῆσι ἐπισφαρομένων.

^m *Tatianus* Orat. adv. Græcos. p. 162. Τί μέγα καὶ θαυ-
μασὸν οἱ παρ' ὑμῖν ἐργάζονται φιλόσοφοι; θαλεροὶ καὶ ἰ-
σῶν ἔχοντες, κόμην ὀπισθοῖ πολλῶν, παρσινισσοῦ-
σιν

PART II. at the rest of the same Sect; for that they sometimes would be *Platonists*, and sometimes *Aristotelians*, according as they found it most for their advantage, in making their court to great Men. 'Twas for this reason, that I did not think fit to say in such general terms, as our *Critic* would have had me, that all the *Cynicks* and all the *Epicureans* look'd upon Oracles as impostures: And 'twas this made me suspect, that some among them might ascribe them either to the Gods, as the *Platonists*; or to natural Causes, as the *Aristotelians*. I now leave the Reader to judge, if that be so improbable, as our *Remarker* pretends it is.

CHAP. IV.

A confutation of what the Author says, in preference of the small number of Epicureans and Cynicks, who rejected Oracles, above all the other Philosophers, and all the Heathens besides.

To make the most of this small number of *Cynicks* and *Epicureans*; and give them the preference above all the other Philosophers, that defended Oracles, Mr. de Fontenelle had said, that ⁿ the Testimony of those, who believe a thing establish'd, is of no force to maintain it: but the Testimony of those who disbelieve it, is of force to overthrow it. Upon which I shew'd him, that it would follow from this way of reasoning, that the few *Atheists*, who deny the Existence of God, ought to prevail over all the rest of Mankind, who are convinc'd of it: And that with respect to the Christian Religion, the small number of impious Persons, who ridicule it, should have the preference above all the rest of

σιν, ὄνυχας θηρίων περὶφέροντες — ὁ ζήλων ἀνθρώπων
κύνες, ἃ θεὸν οὐκ οἶδας, καὶ ὅτι τὸ ἄλογον μίμνησκον μετα-
βέβηκας. ὁ δὲ κεκραγὼς δημοσίᾳ μετ' ἀξιοπιστίας ἐκδική-
σιν τὴν αὐτῶν, καὶ μὴ λαβὼν λοιδόρεῖς, καὶ γίνεσθαι τοῖς
τέχνῃ τὸ ποιεῖν, τὸ φιλοσοφῆν τοῖς Πλάτωνι ὅτι
δόγμασι — πάλιν δὲ δέλεος καὶ τὸ ἄεὶ δέλεον, καὶ τις
καὶ τὸ Δημόκριτον λοιδόρεται τοῖς.

ⁿ Hist. des Orac. Diff. 1. c. 8. p. 111.

the

the Christians, who acknowledge it as the only true Religion; and lastly, that this way of arguing was contrary to the plainest Light of common Sense, which teaches us, that in point of Authority, the greatest, and the soundest part ought always to prevail. To justify Mr. de Fontenelle's reasoning, our Critick says, * that it is to be observ'd, that the Question here is not concerning an Opinion, but a Fact; namely, whether there were not in Oracles sufficiently clear Indications of human Fraud. But what good does this distinction do him? Let the Question be concerning a matter of Fact, will it not be still true, that of a hundred Persons, who are equally acquainted with all the Circumstances of this Fact, and all alike capable of judging of it, the Judgment which Ninety shall give of it ought to be preferr'd to that of the other Ten, who shall be of a contrary Opinion? And what are all the Cynicks and Epicureans, even tho' it were true, that it was universally their Opinion, that there was nothing in Oracles, but Imposture; what are they, if compar'd to all the other Philosophers, and to all the Heathens besides, who judg'd of them quite otherwise? Were not the Platonists, and the Stoicks, the Kings, the Princes, and the Magistrates of all the Cities as capable of making a Judgment concerning Oracles, as the Cynicks and Epicureans? Had these more Knowledge and Capacity? Had they any evident Sign or Proof of the Imposture of Oracles, unknown to all the rest?

But says our Critick, ^p when those who affirm a thing publickly establish'd have any advantage in

A false and pernicious Maxim of the Author of the Remarks.

* Bib. chois. ibid. p. 242.

^p Id. ubi sup.

N

affirming

PART II. *affirming it, or at least would be in some danger if they deny'd it, they are to be look'd upon only as Judges, corrupted either by Rewards or Threatnings.* First we do not see, that those who among the Heathens rejected Oracles, or treated them as Impostures, were expos'd to any danger. Never was any *Epicurean* arraign'd upon this occasion; and *Epicurus* himself, the principal End of whose whole Philosophy was, to overthrow Religion, and to root out of Men's Minds all Notices of it, dy'd very peaceably at *Athens*,⁹ and of a great Age. Nor shall we find, that among the *Romans*, the *Epicureans* ran any Risque. It is true they were very little esteem'd[†] on account of their Knowledge and Capacity: But however they pass'd for Persons of Complaisance enough; and were peaceably suffer'd to think, write, and live after their own way. Secondly, what a Maxim is this, which our Author here advances? That *'when those who affirm a thing publickly establish'd have any advantage in affirming it, or at least would be in some danger if they deny'd it, they are to be look'd upon only as Judges, corrupted either by Rewards or Threatnings; and that two or three who oppose the Torrent, are of much more weight than all the rest.* Is not he so far from justifying

⁹ Diogenes Laert. de Vitis Philosoph. Lib. 10. de Epicuro. §. 15. p. 610.

[†] Cicero Lib. 1. de Finibus. p. 4228. Hæc igitur Epicuri non probo inquam; de cætero, vellem equidem aut ipse doctrinis fuisset instructior (est enim, quod ita tibi videri necesse est, non satis politus iis artibus, quas qui tenent, eruditi appellantur) aut ne deterruisset alios à studiis. Idem Orat. in Pisonem. p. 2362. Est autem hic, de quo loquor, non philosophiâ solum, sed etiam literis, quod ferè cæteros Epicureos negligere dicunt, perpolitus.

[†] Bib. chois. ibid. p. 242, 243.

Mr. de Fontenelle hereby ; and preventing those pernicious Consequences, which I have shew'd do clearly follow from what he advances ; that he admits them ? Nay does not he carry them still farther ? Is it then true, that because there is danger in denying the Existence of God, and the Truth of the Christian Religion ; therefore they who believe and maintain these Truths, ought to be look'd upon only as partial Judges, corrupted either by Rewards or Threatnings ? Is it then true, that the small number of wicked Persons, who deny these Truths, ought to be judg'd of more weight, than all the Christians, and all the rest of Mankind ? Who would not abhor such an Opinion ? But who would not perceive the apparent Falshood of it ? For who does not know, that those Punishments, which Mankind have by common Consent agreed, shall be inflicted upon such as deny certain Truths, that are self-evident, or clearly prov'd, are posterior to the Judgment which they have form'd concerning them ? And that they did not think them evident, because there was danger in denying them ; but that the danger of denying them only proceeded from thence, that they were evident Truths ; and that consequently it was the Judgment of all the World, that they who deny'd them, did deserve either to be look'd upon as Madmen, or to be punish'd as impious.

He adds, that *when the multitude of those who believe there is a God, is brought to support that Truth ; and oppos'd against the small number of Atheists, that have appear'd in the World ; it is not properly the Authority of the greater number,*

The Argument turn'd against himself, which he makes use of, to elude the Authority of the greater number.

* Bib. chois. ibid. p. 243.

PART II. *that is consider'd.* What is it then? It must be either their Reasons, or their Authority, that is consider'd upon this Occasion. But it is not their Reasons; because we rank them under another kind of Proof. It is therefore their Authority. And why should not the Authority of the greater number have place here, as well as every where else? "We do not, says he, believe, that there is a God, barely because the greatest part of Mankind say there is; but because there is no likelihood, that they would agree to say so, if it were not true. Not to dispute to no purpose about Words, let us grant him that it is in that precisely, wherein the Authority of the greater number consists; and adopting his Explication let us say, that since we believe there is a God; because there is no likelihood, that the greatest part of Mankind would agree to say there is, if it were not true: we must therefore own likewise, (with all that proportion however, which ought to be between these two so different Truths) that Oracles were deliver'd only by Devils; because there is no likelihood, that the Christians of all Ages and Nations should agree to say they were, if that were not true. Let us add by the same reason, that Mr. Van-Dale's Paradox is apparently false; because there is still less probability, that not only all Christians, but also the Heathens of all Ages and Nations, should have been of a contrary Opinion, if his were true.

He brings Instances, which have no relation to the state of the Question.

Upon the second Instance which I brought; and which regards the Christian Religion, he says in like manner, that "neither is it the mul-

^a Bib. chois. ibid.

^w Id. ibid. p. 244.

titude of Believers, that perswades Men of the
 Truth of it; otherwise, adds he, the number of
 Infidels and Mahometans would be most worthy of
 Belief in Asia and Africa; and Christianity would
 not have been believ'd to be true, when it began to
 appear among the Jews and Pagans: because the
 Unbelievers were abundantly more numerous, than
 those that did believe. If our Critick had consid-
 er'd what I said, he would have forbore pro-
 ducing these Instances, which do not regard the
 Question before us. He would have seen, that
 in alledging the Authority of the greater num-
 ber compar'd with the less, I always suppos'd
 an equality of Proofs and Arguments on both
 sides; and that for this reason, speaking of
 Christianity, I restrain'd my self to those of
 that Religion; and compar'd the greater num-
 ber of Christians, who are convinc'd that this
 is the only true Religion, with some Libertines
 among the Christians themselves, who do not
 believe it; tho' they have the same Proofs and
 Arguments, which all the rest have for the Be-
 lief of it: And it was thereupon that I ask'd,
 if the small number of these Irreligious ought
 to prevail over all the Christians besides; it
 being also evident, that these Miscreants have
 no new Proof, nor particular Reason, that can
 authorize their Unbelief. But the Instances
 produc'd by our Author, are not made upon the
 same Supposition with mine; they are there-
 fore altogether useless, and foreign to the pur-
 pose. It is certain, that the great number of
 Infidels and Mahometans in Asia, ought not to
 prevail over the small number of Christians
 there; because this small number of Christians
 has on its side an abundance of evident Proofs
 and Reasons, which render it much superiour
 in Strength and Authority to all that multitude
 of

Why the great
 number of Ma-
 hometans and
 Pagans, neither
 now nor ever
 ought to prevail
 over the small
 number of Chri-
 stians.

PART II. of Infidels and *Mahomerans*, who have none to authorize their false Religion. In like manner Men were oblig'd to believe Christianity to be true, from its very first appearance among the Jews and Pagans; tho' these were in much greater number: Because it was accompany'd with many extraordinary Prodigies and Miracles, which render'd the Authority of this small number of Christians abundantly superiour to that of the multitude of Jews and Heathens.

CHAP. V.

The greater number ought always to prevail over the less; except the latter has evident Reasons on its side.

The Epicureans and Cynicks, and after them Mr. Van-Dale had no such Reasons to look upon Oracles, as the contrivance of Men.

Thus therefore it remains certain, that where there is an equality in all the other Circumstances, the greater number ought still to prevail over the less; and the less never over the greater; except it produce on its side new Proofs and evident Reasons, which render it superiour to the greater. Now to come to the Point in question; let our *Critick* shew those evident Proofs, which the *Cynicks* and *Epicureans* had, to believe that there was nothing but Imposture in Oracles: and then we shall be able to own, that they ought to prevail over all the rest of the Heathens, who have judg'd otherwise of this matter. Let him shew what new Proofs, and what evident Reasons Mr. *Van-Dale* had, to set himself in opposition to the Authority and unanimous Opinion of all the Fathers of the Church, and of all the Christians besides, and then we will hear him. But if it be evident on the contrary, that this *Author* has instead of Reasons produc'd nothing, but ridiculous Conjectures, which do not deserve a serious confutation; and that the Fathers had in behalf of their Opinion the most sensible and convincing Proofs: If it be also evident, that setting Authority against Authority, Mr. *Van-Dale* stands alone on his side, and all the Fathers

thers and Christians of all Ages appear on the Chap. V. other; who can forbear condemning the Rashness of this Anabaptist Author, and rejecting his Paradox with all the Contempt it deserves?

Upon my asking on this Occasion, if the bare Light of common Sense does not teach us, that in Point of Suffrages and Authorities, the greatest and the soundest part ought always to prevail; our *Remarker* says, that out of this Question I ought to take these Words, * and the soundest part; because, adds he, that is the matter in Dispute; and we cannot, continues he, look upon the Heathen common People, who examin'd nothing; but superstitiously believ'd the greatest Absurdities; and some superstitious Philosophers, perhaps engag'd by their Interest to follow the Stream, as the soundest part of the Greeks. I confess I cannot understand the Confidence, with which this *Author* undertakes to give us Notions, so contrary to what all Mankind have receiv'd to this very day. What he calls the Heathen common People, are all the Kings, Princes, States, and Republicks, who always look'd upon Oracles, as what was most divine in their Religion; and enrich'd with an infinite number of magnificent Presents. What he styles some superstitious Philosophers, are the *Platonists*, the *Stoicks*, the *Peripateticks*, and in one word all the Philosophers in general, except the *Epicureans*: that is all the learned Men and Authors; Historians, Orators, Sophists, Poets, Mathematicians, or others, any of whose Works are still remaining: there having not been one among the *Greeks* or *Romans*, but what has spoke of Oracles with Esteem. And does

Who those are, whom the Author calls the Heathen common People, and those whom he looks upon, as the soundest part of the Heathens.

* Bib. chois. ubi sup.

PART II. he think that upon his sole Determination, a few *Cynicks* and *Epicureans*, and they too such as can never be prov'd, to have look'd upon Oracles as the Imposture of Men, shall from hence forward be regarded, as the soundest and most intelligent part of the Heathens; and all the other Philosophers and learned Men, all such as have been most famous and considerable among the Heathens, be rank'd among the common People? Must I put him in mind of what is so well known in all History, and positively affirm'd by *Cicero*^y and *Celsus*,^z that the *Greeks* never sent out Colonies, nor undertook Wars, nor treated concerning any Affairs of Importance, without having first consulted the Oracle of *Delphos*, or that of *Dodona*, or of *Jupiter Ammon*? Were all those Colonies, with which almost the whole Earth, as *Celsus* speaks, was peopled; all those Wars and important Affairs of States and Republicks, treated, resolv'd upon, and executed only by such as were of the Dregs of the People? Did all those immense Riches, with which the Temples of Oracles were fill'd, only come from the poorer sort? Did not the Inscriptions which appear'd upon all those rich Presents declare, that Kings and Republicks in full Assembly had sent them in acknowledgment of some Success? And what is more known than all these Facts, to those who

The States and Republicks never undertook any thing of Importance, without having first consulted the Oracles.

They enrich'd them with immense Treasures.

^y Cicero Lib. 1. de Divinat. in proemio, p. 4802. Quam verò Græcia Coloniam misit in Ætoliam, Ioniam, Asiam, Siciliam, Italiam sine Pythio, aut Dodonæo, aut Ammonis Oraculo? aut quod bellum susceptum ab eâ sine consilio deorum est?

^z Celsus apud Origen. Lib. 7. p. 333. Τα μὲν ὑπὸ τῆς Πυθίας, ἢ Δωδωνίαν, ἢ Κλαίων, ἢ ἐν Βεργίῳ, ἢ ἐν Ἀμμωνῷ, ὑπὸ μυνίων τε ἄλλων θεοπερῶν παρερημύα, ὑπ' αὐτῶν ἐπεικῶς πᾶσα γῆ καὶ οικία, &c.

have read any thing in *Herodotus*^a, *Pausanias*^b, Chap. V. or *Plutarch*^c? Let our *Author* therefore make the most he pleases of his *Epicureans* and *Cynicks*; even tho' they had been of Mr. *Van-Dale's* Opinion, we know them too well to fear, that he can ever make them pass for the soundest part of the *Greeks*: And what I have advanc'd against Mr. *de Fontenelle* will, in spite of all his Efforts, still remain certain, that of all the ancient Philosophers, and profane Authors who have writ, he was able to produce in behalf of his Opinion only some *Epicureans* and *Cynicks*; and, what is abundantly more considerable in the Case in Question, that of all the Christians who have ever liv'd, he has not found one before Mr. *Van-Dale*, but who has herein been contrary to him.

On this occasion I desir'd him to tell me, why the Authority of Mr. *Van-Dale* had prevail'd with him over that of all the Fathers of the Church, of the Christians of all Ages, and of the most intelligent among the Heathens themselves; and the frivolous conjectures of this *Anabaptist* Author over all the solid Reasons brought by the Fathers in proof of their Opi-

Frivolous Answers by the Author suggested to Mr. de Fontenelle, to justify his adopting Mr. Van-Dale's Paradox, preferably to the Opinion of the Fathers, and of all Christians.

^a Herodotus Lib. 1. Hist. c. 17, p. 25.

^b Pausanias in Phocicis. *This Author employs the greatest part of this Book in describing the rich Presents, that were still in his time in the Temple of Delphos.*

^c Plutarch. Lib. de Oraculis Pythiæ statim ab initio. p. 475. Hospitem, Philine, per donaria deducendo rem in profundam protraxistis vesperam. Et infra p. 476. More suo interpretes sacrorum agebant, nullâ nostrum habitâ ratione, qui orabamus ut in pauca contraherent enarrationem, & plerasq; inscriptiones præterirent. Hospitem verò formæ & artificium statuarum mediocritèr movebant, &c. His adde Justinum Lib. 24. cap. 6. in fine. Multa igitur ibi (in Templo Delphico) & opulenta regum, populorumq; visuntur munera; quæq; magnificentia sui reddentium vota gratam voluntatem, & deorum responsa manifestant.

PART II. *nion.* Hereupon his Defender suggests to him four Answers; saying, that ^a *nothing hinders this learned Man from answering,* 1st. *That he had no regard to the Authority of Mr. Van-Dale; but only to his Reasons: reasons, the weakness of which is so evident, that our Author himself was oblig'd to own it, as we shall see presently.* 2^{dly}, ^c *That it is in vain to object all the Fathers against him, since Origen and Eusebius do not disprove the Method, which he has follow'd to shew the vanity of Oracles.* And we have seen on the contrary, that both these ancient Authors have openly rejected and condemn'd this Method. 3^{dly}, ^e *That the examination of this Fact, to wit, whether the Heathen Oracles were deliver'd by Devils, or by Men who impos'd upon others, is not like that of an Article of Faith.* As if it were therefore allow'd to reject an Opinion relating to Religion, and maintain'd by all the Fathers, and the constant Tradition of the Church, and solidly founded upon the Scripture; and that in favour of another, which is only grounded upon the most frivolous Conjectures; and makes the Fathers of the Church, as well as all the Christians that have come after them, pass for weak Men, and Persons of no Integrity. ^f 4^{thly}. *That it is as useless to object the Christians of all Ages, who have without examining repeated what their Masters had taught them; as it would be to object the superstitious multitude of the Heathens, whom the Author, adds he, takes, because he is pleas'd to do so, for the soundest and most intelligent part.* It is it seems but a small

^a Bib. chois. *ibid.* p. 246.

^b *Id.* *ubi sup.*

^c *Id.* *ibid.*

^d *Id.* *ibid.*

matter, to produce in behalf of an Opinion all the Fathers of the Church, and the Christians of all Ages; so considerable an Authority, and so constant a Tradition ought to make no more impression upon the Minds of the Christians at present, than if one had produc'd them the superstitious Multitude of the Heathens: but what ought to move, and persuade, and convince them is the Authority of the *Epicureans* and *Cynicks*: wherever they shall find an Opinion authoriz'd by the Impiety of the former, and the audacious Impudence of the latter, they must embrace it preferably to that of all the Fathers. And why so? Because these *Epicureans* and *Cynicks* were wise and intelligent Persons; and so far from being superstitious, as all the rest of the Heathens were, that they had no Religion at all: and were consequently to be preferr'd to all the Christians; and this the rather, because these did only repeat without examining, what their Masters, that is the Fathers of the Church, and the Holy Scripture, had taught them concerning the Heathen Oracles. I do not think that Mr. *de Fontenelle* is very much oblig'd to his *Defender* for all these excellent Answers, with which he furnishes him; any more than for what he afterwards adds, to inform him, that *Eusebius* and *Origen* only spoke of *Demons* delivering Oracles, that they might more easily engage the Heathens, by allowing of their Principles. A chimerical Notion, if ever there was one; and contradicted by all the Works of *Eusebius* and *Origen*, and of the other Fathers, whom we cannot without manifest absurdity suppose to have never spoke according to their real Opinion; but always to have adopted that of the Heathens; and to have been engaging them perpetually, even in those

Eusebius and Origen were certainly of the Opinion of all the rest of the Fathers. This is evident from their Works; and no Man ever doubted of it to this Day.

PART II. those Books, where there is nothing less meant, than to dispute against the Heathen.

He adds in particular concerning *Eusebius*, that ⁿ those who read his fourth and fifth Books de Præparatione Evangelicâ, may see this. Indeed we have seen, that nothing is more false; and that *Eusebius* makes it appear clearly in this, as well as in all the rest of his Works which are left us, that in shewing that Devils were the Authors of Oracles, he spake according to his own Opinion, and that of all Christians, and according to the Principles of Christianity; this is what no Man has ever doubted of to this present; and what I maintain it is not possible to doubt of one Moment, if we read these Books of *Eusebius* with any degree of Attention. But I have spoken enough concerning the Authority of the Christians and Heathens, under which Mr. *de Fontenelle* has in vain attempted to shelter himself. Let us come now to his pretended Reasons, and see what his *Defender* advances to support them.

CHAP. VI.

The Reasons which Mr. de Fontenelle had, for treating Oracles as human Impostures.

These Reasons which Mr. *de Fontenelle* had to affirm, that Oracles were only Impostures, are, 1st. The easiness there was in corrupting those who deliver'd them. 2^{dly}. The new Oracles set up in the times of *Alexander*, of *Augustus*, and of *Adrian*. 3^{dly}. The ambiguity of their Answers. 4^{thly}. The Falshood of some of these Oracles discover'd under Christian Emperors. 5^{thly}. The different Methods which the idolatrous Priests might have made use of, to impose upon the Heathens. Our *Critick* says nothing concerning any of these Reasons, that

! Bib. chois. ibid. p. 249.

need stop us very long. He grants that the four first are of little weight : He insists a little more upon the Fifth ; which indeed is the worst of them all ; and for that reason I reserv'd it to the last, though it is the third in number, in Mr. de Fontenelle.

Chap. VI.

He says then concerning the first, ⁱ *That it must be own'd, that the discovery of the forging of some Oracles does not prove, that they are all forg'd, and the pure Imposture of Men.* Here then is Mr. de Fontenelle's first Reason already declar'd vain by his *Defender* ^{gives them up; and owns that they prove nothing.}

Upon the second, which concerns the setting up of new Oracles ; in which I shew'd, that Devils might have to do, as well as in the others, which were more ancient ; he says again, ⁱ *That we cannot deny but this is possible ; but we have as much right to take the Negative as the Affirmative.* This would be true, if all things besides were equal ; and if Mr. de Fontenelle had had reasons for taking the Negative, as the Fathers of the Church, and Origen in particular had, for taking the Affirmative. But Mr. de Fontenelle brings no Reason, nor Authority to shew, that these new Oracles were the effect of the Impostures of idolatrous Priests : whereas the Fathers, having the Authority of the holy Scripture, their own Experience, and many other Reasons which convinc'd them, that Oracles, generally speaking, were the effect of the Imposture and Malice of the Devil, had reason to ascribe these also to the same Cause ; and this the rather, because they saw in them the same ill Effects, and the same Illusions, as in all the others. There is also another difference, which

ⁱ Bib. choif. ubi sup.

* Id. ibid. p. 250, 251.

PART II. is this; that the Fathers did not produce these new Oracles as a proof of their Opinion: What they have said of them is only a Consequence, drawn from the Principles and Reasons, on which they ground themselves. Mr. de Fontenelle on the contrary produces them as a Proof, and even as a Principle, on which he pretends to prove, that all Oracles were nothing but human Impostures. Now what ought we to think of a Proof, or a Principle, of which we may as easily take the Negative, as the Affirmative, as his Defender is oblig'd to confess? Is not this sufficiently owning, that this second Reason is worth nothing, no more than the First?

*The Heathens
deserv'd, and
were willing to
be impos'd up-
on by their De-
mons, who de-
liv'r'd Oracles.*

It is true, our Critick, to shew that Mr. de Fontenelle had some Reason to deny, that Devils had any thing to do in these new Oracles; adds, that ¹ it might be said, that it is not consistent with the goodness of God, to expose Men so much to be deceiv'd by Devils. But I answer him, 1st. That the Heathens had well deserv'd this by all those dreadful disorders, into which they had voluntary plung'd themselves. 2^{dly}. That they themselves were willing to be deceiv'd by their Demons; since they frequently call'd them up by the Enchantments of Magick, in order to oblige them to deliver Oracles, as we see among others in Porphyry ^m, and Ammianus ⁿ Marcellinus. 3^{dly}. That it was very easy for them to know, by all that appear'd in these Oracles, and by the Impiety of their Answers,

¹ Bib. chois. ibid. p. 251.

^m Porphy. apud Euseb. Lib. 5. de Præpar. cap. 7, 9, & seqq.

ⁿ Ammian. Marcellin. Hist. Lib. 29. c. 7, 8.

that

that they who deliver'd them, were evil Spirits, Chap. VI.
Enemies to God and Men.

Indeed * *Porphyrus* himself did at last own this, in his Epistle to *Anebo*; and though he seems to speak doubtfully; and expresses the difficulty he had to reconcile those notorious Impieties which Oracles enjoin'd, with the common Notion of the Gods, who were thought to be the Authors of them; yet he gives us very plainly to understand, that he believ'd in reality, that these Gods were nothing more than *Demon-Impostors*, who only sought to make themselves be acknowledg'd as Gods, by indulging all the

Porphyrus was sensible, that they were evil Dæmons, who deliver'd them.

* *Porphyrus* in Epist. ad *Anebonem* apud *Augustin.* Lib. 10. de Civit. Dei. cap. 11. & apud *Iamblicum.* Lib. de Mysteriis ex edit. Th. Galei, p. 5, 6. Me quidem illud vehementer commovet, ubi mecum ipse reputo, qui fieri possit, ut quorum veluti augustiorum ac divinatorum opem imploremus, ii tamen perinde ut humiliores & deteriores obediant: Quique clientes ipsi suos æquitatem docere velint, eosdem injustis imperiis obsequi sustinent: adeoque cum eorum vota precesque repudient, qui ad sese minus abs re Veneræ puri accesserint; obvios quosque tamen ad incestos concubitus agere non morentur.

Idem ibid. p. 5. Sunt qui opinantur esse quoddam genus Spirituum cui exaudire sit proprium, natura fallax, omniforme, multimodum, simulans Deos ac Dæmonas. — Et infra. Quod multifariam Deceptor nobis insidias struat cupiditatibus nostris fretus. De hac *Porphyrus* fluctuatione optimè *D. August.* loco citat. Difficile, inquit, fuit tanto Philosopho cunctam Diabolicam societatem vel nosse vel fidenter arguere, quam quælibet anicula Christiana nec nosse cunctatur, & liberrimè detestatur. Nisi fortè iste, & ipsum ad quem scribit *Anebuntem*, tanquam talium sacrorum præclarissimum Antistitem, & alios talium operum tanquam divinatorum, & ad deos colendos pertinentium admiratores, verecundatur offendere. Sequitur tamen, & ea velut inquirendo commemorat, quæ sobriè considerata tribui non possunt, nisi malignis & fallacibus potestatibus, &c.

Passions

PART II. Passions of Men. *Jamblichus* ^p who in his Books *de Mysteriis* endeavours to answer this Epistle of *Porphyrus*, is also oblig'd in part to own the same Truth; acknowledging that evil Spirits did often concern themselves in Oracles, and in all the other kinds of Divination, by counterfeiting the Gods; and that it was to them, that Men ought to ascribe all those unjust and infamous Practices, which were seen in Oracles.

Jamblichus also does partly own the same.

It appears also from the Eighth Book of Ori-

^p *Jamblichus* Lib. de Myst. sect. 4. cap. 7. p. 111. Interprete *Thoma Galeo*. Jam si vera sint, quæ paulo prius diximus de idolis & malis dæmonibus, qui deorum & dæmonum bonorum præsentiam mentiuntur, hinc sanè deprehendimus statim maleficæ turbæ scaturiginem, undè hæc omnis contrarietas oriri solet: Dæmon enim malus postulat à cultore, ut bonus sit, quoniam fingit se esse è genere verè divino; interim ad injusta subservit, quoniam reverà malus est — Quemadmodum igitur in variciniis diis tribuimus sola quæ vera sunt, deprehendentes verò aliquid falsi in illis, ad aliud causæ genus, nempe in dæmones rejicimus: sic oportet de justo & injusto statuere, & diis bonisq; geniiis pulchrum & justum duntaxat tribuere; nam injusta & turpia dæmones naturâ mali operantur. By this *Jamblichus* acknowledges, that evil Dæmons did often concern themselves in Oracles, and in all the other Operations of Theurgy: Yet he will not confess the injustices and lewd practices, which those evil Spirits enjoy'd. And he says in the 11th Chapter of the same Section, in justification of all these Cruelties and Infamies, that although they were contrary to human Laws, they are conformable however to another Order, superior to all these Laws, which is the Harmony of the World; and that we ought not to think it strange, that for the preservation of this universal Harmony, the Gods should permit and even command, that Irregularities be committed. Can there be conceiv'd a more strange blindness, than that which *Jamblichus* discovers here, as well as in all the rest of his Book? One would not believe, if one did not see it, that Men otherwise learned and intelligent, should have been capable of giving themselves up so grossly to all the most palpable Illusions of the Devil.

gen

gen against *Celsus*, that this *Epicurean* ^a had no better Opinion of those *Demons*, whom he own'd for the Authors of Oracles; and that he thought Men ought not to give too much way to the desire, which they had of knowing things to come by their means. For after having said,

The Epicurean Celsus did also acknowledge it.

“ that nothing hinders, but that we may take pains to render them favourable to us, unless we chuse rather to be sick, than well; “ to be miserable, than happy: He adds, that “ yet we ought to take heed of addicting our selves too much to this; lest this too great Fondness engage us in the Love of corporal “ Things; and make us forget those that are “ better: For in my Opinion, continues he, “ we ought in this Case to believe those wise “ Men, who say, that most of the *Demons*, “ who are about the Earth, and delight in “ things material, as Blood, the smell of Sacrifices, and other things of the like nature, “ can do nothing more, than cure the Body, “ and foretel future Events: In one word, that “ all their Power and Knowledge only regards “ earthly and mortal Things. Whereupon *Origen* ^r, after having observ'd, that *Celsus* was too

^a *Celsus* apud *Origen*. Lib. 8. p. 416. Τί ἐν καλύς τέ-
της τε καὶ τὸν ἄλλους δεξιόμηνον, ἀν χρηζή τις ὑγιαίνειν
μᾶλλον ἢ νοσεῖν, καὶ εὐσυχεῖν μᾶλλον ἢ δυσυχεῖν. p. 417.
Ἐκείνο μὲν τοι φυλακίον, ὅπως μή τις ζωὴν τέτοις, τῇ
θεραπεῖα τῇ περὶ αὐτὰ ζωισκῇ, φιλοσωματίσας τε, καὶ
τὴν κρείττονων ἀποσεφείας, λήθη κατὰχευθῇ. χρηζὸν ἴσως ἐκ
ἀπιστεῖν ἀνδράσι σοφοῖς, οἱ δὲ φασι, διότι τῷ περὶ αὐτῶν
δαίμονων τὸ πλεῖστον γνῆσις ζωισκῆς, καὶ περὶ σωμάτων
αἵματι, καὶ κνίσῃ, καὶ μὲνιδίαις, καὶ ἄλλοις τισὶ τοιούτοις
περὶ δεξιόμηνον, κρείττον ἐδὲν δυνάμει ἀντὶ θεραπείας
ζωῆς, καὶ μέλλουσιν τύχῃ ἀνθρώπων καὶ πόλεως περὶ αὐτῶν, καὶ
ὅσα περὶ τὰς θνητὰς πράξεις, ταῦτα ἴσασιν τε καὶ δύνανται.
^r *Origines* ibid. p. 418. Ἐγὼ δὲ εἶπομι ἀν, ὅτι ἐπὶ
ἱναργίς ἐστι τὸ τὸν δαίμονας τέτης, ὅπως ποιεῖ θερα-
πείας.

PART II. too liberal in allowing his *Demons* the Power of curing Diseases; taking advantage of the Concession of this Philosopher, who ascribes Oracles to *Demons*; adds, "Perhaps, when disputing against *Celsus*, concerning the Divinity which he attributes to Oracles, we said that they ought to be ascrib'd only to *Demons*, who by this means only sought to engage Men in the Love of things sensible and material, some may have suspected us of Impiety. But, continues he, whoever has had this Thought, let him now own, that the Christians have reason to speak as they do of Oracles; since even *Celsus*, in the conclusion of his Book, finds himself oblig'd by the force of Truth to think and speak like them. These Words of *Celsus*, which I have just now mention'd, shew that this Philosopher, as fond as he was of the Divinity of Oracles, was very sensible, that they, who presid'd over them, could be nothing else but evil *Demons*: And those of *Origen* do also shew, that when he disputed upon this Subject against *Celsus*; and endeavour'd to make him acknowledge this Truth; he spoke according to his real Opinion, and that of all the Christians; as he so positively affirms in this place.

πλοῦς, διὰ τὴν δεσπομένην τὰ σώματα. Et infra p. 419. Καὶ εἰδὼς, ὅτι (ὥστε ἰσαμεῖν πρὸς Κέλσον θεολογῆσαι τὰ χρησθένεια, καὶ τὰς πρὸς τοῖς νομιζομένοις θεοῖς δεσποτίας) ἀσεβεῖς τις ἡμᾶς ὑψάμεναν, πρὸς λέγοντας δαιμόνων εἶναι ταῦτ' ἔργα, καταπαύσαντες εἰς τὰ θύεσθαι πρὸς τὰς τῶν ἀνθρώπων ψυχὰς ἀλλὰ νῦν ὁ εἰπεῖν περὶ ἡμῶν ὑπολαλῶν, παθεῖτω καὶ ὡς λεγόμενοι τοῖς ὑποχειριστῶν καταγύγλοις, ὁρῶν ὅτι καὶ ὁ κατὰ χειριστῶν γράφων, ταῦτα νῦν ἐπὶ τέλος, ὥστε νικᾷ μὴ τὰ τῆ ἀληθείας πνεύματα, ἀνέστη.

With

With respect to the Oracles lately set up, Chap. VII: Mr. de Fontenelle, to shew the Facility with which the idolatrous Priests could deceive the Heathens with their Impostures; said thus, *allow me but half a dozen Persons, whom I may be able to persuade, that it is not the Sun which makes the day; and I will not despair of whole Nations embracing this Opinion.* Upon which I took the liberty to reply, that he reckon'd a little too much upon the Stupidity of Men: that they did not suffer themselves to be impos'd upon so easily, as he asserted: that there was no Example of Impostures like those, which he suppos'd in Oracles: and that if there had been nothing in them, but mere human Artifice, as he pretended, it had been impossible that these Oracles should have continued above 2000 Years; and that during this long Succession of Ages, all the Nations of the Heathen World should have taken them for Effects of the Power of their Gods. Our Critick objects to me upon this Occasion, that *by these very Arguments one might prove, that there had not been for a long time any gross Imposture, by which whole Nations were deceiv'd.* Which, adds he, is contrary to Experience. Then, believing that he had found a proper Occasion to display his Learning; he undertakes to shew by Authorities and Facts, that whole Nations may very easily be impos'd upon. He reduces his Authorities to two Passages, one of *Eusebius*, and the other of *Dion Chrysostom*, taken from a paradoxical Discourse, which this Sophist made for his Diversion, to

It is examin'd, whether it be easy to make whole Nations believe Errors; and what sort of Errors.

Efforts made by the Author, to find in some parts of the World Impostures like to those, which he supposes in Oracles.

* Hist. des Orac. Diss. I. c. II. p. 142, 143.

† Bib. chois. ibid. p. 251.

PART II. shew that *Troy* never was taken. In these two Passages the Authors speak in general, concerning the Lightness of the People, the Weakness of their Reasoning, the Propension they have to Error, and the Facility which Men find to make them fall into it. After which, to give Instances of gross Errors, receiv'd and approv'd by the People, our Author produces "the ancient and modern Religion of the Heathens, which, says he, never had any thing, but ridiculous Fables for its Foundation, and yet has continued for so many Ages. Thence he passes to the *Indies*, and produces us the Errors of their Priests, the *Brachmans*, *Talapoins*, and *Bonzy*. Next he runs over *Indostan*, and the Kingdom of *Siam*, and penetrates even as far as *China*; where he presents to our Consideration "the Stupidity and the Credulity of those People, with respect to Religion. From thence he returns into *Europe*, where he says there are whole Nations, who have suffer'd themselves to grow passionately fond of Relicks, and Images that work Miracles; * which wise Men, says he, laugh at in secret, when they dare not do it openly. Lastly having expos'd the Errors of judicial *Astrology*, *Physiognomy*, and *Chiromancy*, he returns to the *Indies*; and observes to us there the Custom, which Women have of burning themselves upon the Funeral Piles of their Husbands; and those cruel and severe Penances, practis'd by the *Indian* Priests now mention'd.

The Fruitlessness of all his Efforts and Travels.

What can I do in reply to all this, but condole with our *Remarker* so many Voyages taken to no purpose, and so much excellent Learning

* Bib. chois. ibid. p. 254.

" Id. ibid. p. 255.

* Id. ibid.

shewn without any Profit? Indeed what has he brought us from all these Voyages? What Impostures has he discover'd in *China*, or the *Indies*, like to those which Mr. *de Fontenelle* supposes, to have been practis'd in Oracles by idolatrous Priests, in order to deceive the whole World? Has he in *Indostan* found any hollow Images, by the Mouths of which it is certain, that the *Bonzy* or *Brachmans* spoke for above two thousand Years, and counterfeited the Voice of the Gods? Is it a thing notorious in the Kingdom of *Siam*, that the *Talapains* did for many Ages make use of Drugs, to lay People to sleep in the Temples of their Idols, and procure them Dreams that appear'd wholly divine? He produces us the gross Errors of these People with respect to Religion: But the Question is not concerning such Errors: The Question is concerning Impostures, which are very different from Errors. The former are only erroneous Judgments, false Notions, which the Mind of Man, feeble as it is, very easily forms to it self; and of which it is often very difficult to undeceive it. The latter consist in subtle Actions, Tricks of *Legerdemain*, and Deceits of Jugglers, shewn to amuse the People; and which may perhaps impose upon them once, but can never do it two Years together, much less two thousand. Let all the Machines of an *Opera* be set at work before the Eyes of the *Indians*, or of the grossest People of *Canada*; let them see all the speaking Images that ever were: let all the Puppets in the World be acted in their Presence; and let our *Critick* employ his utmost Eloquence to perswade them, that all this is supernatural and divine; I will undertake he shall never succeed; and that they will only laugh at him. What need was there

*The difference
between Errors
and Impostures,*

PART II. of his going so far as the *Indies* to shew us, that there are a great many People, who mistake and are in Error? Have not we sufficient Instances of this in *Europe*? Who does not know, of what the Mind of Man is capable, from the very moment that it has no sure Rule in Point of Religion and Belief; but gives it self up to Notions of its own? Who does not know, how easy it is, while the Mind is in this Condition, to lead it into the grossest Errours; especially into such as favour the natural Incredulity or Corruption of the Heart? Who knows not lastly, with how much Facility these kinds of Errors spread thro' whole Nations; maintain and perpetuate themselves for many Ages? Is it not from thence, that all the Errors and Heresies come, which we see at this day; and which have continued so long? But what relation is there between all these Errors, and the Impostures in Question? Let our *Critick* run over all the Countries in the World: let him consult all the Histories; I maintain again, that he will never find any instances of Impostures like to those, which Mr. *Van-Dale* and Mr. *de Fontenelle* suppose, to have been practic'd by the idolatrous Priests. He will never find any human Impostures, that have been maintain'd, I do not say for two Thousand, but for ten Years; and that have deceiv'd, I do not say all the People and Nations of the Earth, but even one entire City or Burrough.

Calumnies of the Author against the Roman-Catholics, and the worship which they pay to the Relicks and Images of the Saints.

As to what he is so bold to add here, as he does again afterwards, 'That there are whole Nations, who have suffer'd themselves to grow passionately fond of Relicks, and Images that work

y Bib. chois. ubi sup.

Wonders;

Wonders; which wise Men laugh at in secret, when they dare not do it in publick. I answer, 1st. That with respect to the honour given in the Roman-Catholick Church to the Relicks of Saints, and their Images, there is nothing but extreme Malice or Ignorance can hinder him from acknowledging*, that it is both founded upon the holy Scripture²; and most just and lawful in itself; and also authoriz'd by all Christian Antiquity³. 2^{dly}. That with regard to the Miracles


Chap. VII.

* See the Letter to the Translator, and the Translator's Preface.

² Acts 19. 11, 12. Concerning the Handkerchiefs and Aprons brought from St. Paul to the Sick. 2 Kings 2. 13, 14. Concerning the Mantle of Elijah. And Chap. 13. 21. Concerning the Sepulchre of Elisha. And to the Worship of Images belongs the Ark of the Covenant had in veneration among the Jews, with the Images of Cherubims plac'd over it. Exod. 25. 18. Josh. chapters 3. 6, 7, and 2 Sam. 6.

³ Epist. Ecclesiae Smyrnenfis ad Ecclesias Ponti de Martyrio Polycarpi apud Euseb. Lib. 4. Hist. Eccles. cap. 15. p. 109. Quidam igitur suggererunt Nicetæ Herodis Patri, fratri autem Dalces, ut Proconsulem adiret, moneretq; nec cadaver illius (Polycarpi) donaret. Ne forte, ut aiebant, relicto Crucifixo hunc deinceps Christiani colere inciperent. — Stulti, qui ignorarent nos nec Christum unquam posse relinquere, qui pro salute omnium quorquor ex genere humano salvi futuri sunt, mortem pertulerit, nec alium quemquam colere. Illum enim utpote filium Dei adoramus. Martyres vero tanquam Discipulos & Imitatores Domini merito amore prosequimur, ob eximiam ipsorum benevolentiam, quam erga Regem ac Magistrum suum declararunt. Et infra. Atq; ita nos demum ossa illius gemmis pretiosissimis chariora, & quovis auro puriora colligentes, ubi decebat condidimus. Quo etiam in loco nobis, si fieri poterit, convenientibus, concedet Deus natalem ejus martyrii diem cum hilaritate & gaudio celebrare, tum in memoriam eorum, qui glorioso certamine perfuncti sunt, tum ad posteros hujusmodi exemplo erudiendos & confirmandos.

Vide eundem Euseb. Lib. 7. cap. 16. de Asturio Romanæ Urbis Senatore, & cap. 19. de Throno S. Jacobi Hierosol.

PART II.  racles ascrib'd to them, the *Roman-Catholicks* willingly believe them, when they are well prov'd; because they know the infinite Goodness and almighty Power of God, who has in all Times wrought the like Miracles to authorize his true Religion; to extol the Vertue of his Servants; and to confound Infidels and Hereticks: And that the same *Catholicks* loving God, as they do, have no difficulty in believing what redounds to his Glory, especially when it is founded upon good Evidence. 3dly. That as to what he is pleas'd rashly to suppose, that there are *wise Men, who laugh at these things in secret, when they dare not do it openly*: I know no wise Men of this Character among the *Roman-Catholicks*: but I know very well, that in the Country where he is, there are certain

Episcop. Adde Chrysostum. Hom. & Lib. de S. Babyla. August. Lib. 8. & 22. de Civit. Dei. Theodorit. Serm. 8. adv. Gentes de Martyribus. Hieron. Epist. ad Riparium. & Lib. adv. Vigilantium. Ambros. Basilium & Acta Martyrum, præcipue SS. Tharaci, Andronici, &c. ex quibus hæc panca: p. 476. Præses dixit, putas quia mulierculæ aliquæ post mortem corpus tuum habent aromatibus vel unguentis condire, iniquissime? Et p. 478. Nonne sic te perdam, & sicut antea prædixi, & reliquias tuas, ne mulierculæ in linteamine corpus tuum involvant, & unguentis & odoribus adornent, sed, Iceleste, jubebo te comburi, & cineres tuos in ventum dispergam. Et p. 487. Dentes ejus tollite & linguam comburite cinerem facite & ubiq; spargite, ne de confortibus hujus impii, aut ex mulierculis aliqua colligat & servet, veluti pretiosum aliquid aut sanctum, &c. *That the Images of Christ and of his Saints were in honour of them set up in the Churches and in the Oratories of Christians we learn from* Gregor. Nyss. Orat. de S. Theodoro. Basil. Orat. de S. Barlaam, Hom. 18. p. 440, &c. Paulinus Epist. 12. ad Sulpitium Severum. Augustin. Lib. 1. de Consensu Evangel. Tertull. Lib. de Pudicitia. Prudentius Hymnis in laud. Cassiani & Hyppoliti. L. Peristeph. p. 110, & 145. Chrysost. in Liturgia. Theodorit. in Hist. Relig. Ambrosius, &c.

wicked

wicked Persons, who laugh in secret at the most essential Doctrines of the Christian Religion; because they dare not do it in publick, with all that liberty they desire, through the Fear which they have of the lawful Powers, who do not suffer Impieties of this Nature to go unpunish'd. Of this our *Author*, who is upon the place, and knows this matter still much better than I, is able to give us an account when he pleases. But let us return to Mr. de Fontenelle's Reasons. His *Defender* has already given up the Two first of them; and own'd that they prove nothing. Let us see what he says of the rest.

Chap. VII.

The third regards the ambiguity of Oracles; and the Author of the History has produc'd it, as a Proof that Devils never concern'd themselves in them: But our *Critick* also condemns this Reason: saying, that ^b it cannot be deny'd, that the ambiguity of Oracles does not certainly prove, that Devils are not the Authors of them; because, adds he, we have no convincing Proof, that they know things to come so clearly, as to be able to foretel them without ambiguity. We have not only no Proof to convince us, that Devils know things future: but also we have indubitable Arguments to assure us, that they do not know them. The Scripture teacheth us this in many places, particularly * when speaking of

CHAP. VIII.

Mr. de Fontenelle's third Reason own'd by his Defender to be as vain as the two former.

It is certain from the Scripture, that Devils do not know things to come.

* Bib. chois. ibid. p. 268.

* Isa. 41. 23. Shew the things that are to come hereafter, that we may know that ye are Gods. And Chap. 44. 6. I am the first and I am the last, and besides me there is no God. And v. 7. And who, as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient People, and the things that are coming and shall come, let them shew unto them. And Chap. 46. 9, 10. I am God, and there is none else

PART II. the Gods of the Heathens, it says: *Shew the Things that are to come hereafter, that we may know that ye are Gods*: Which is the same thing, as if it said: If ye are Gods, ye ought to know what is to come; which is the Property of God: But ye do not know what is to come; and ye are not able to foretel it: Therefore ye are not Gods. Besides, what is more certain in the Doctrine of the Fathers, and of all Divinity, than this truth, that the knowledge of Things future is reserv'd to God alone? It does not therefore become our Critick, to use Evasions with respect to so certain and indubitable a Truth. He adds, That ^d the ambiguity of Oracles might savour of human Fraud. I own it:

The Fathers had other Reasons, besides the ambiguity of Oracles, for asserting that Devils were the Authors of them.

Oracles deliver'd by Devils, against which our Author has nothing to say.

Nor is it upon this ambiguity, that the Fathers built, in asserting as they did, that Devils were the Authors of Oracles. They had other much better Reasons for this, especially the Authority of the holy Scripture, their own Experience, and the diabolick commands of the Oracles themselves. They only spoke of this ambiguity, as of a Circumstance which agreed perfectly well with their Opinion: And not as a Principle, or an Argument, which had convinc'd them of it.

But what says our Author to those clear and precise Oracles, by which the Devils foretold in one place, what they had seen in another; as they did in that, which was deliver'd to the Ambassadors of Crasus, which I objected to Mr. de Fontenelle? He owns, ^e That, if the Fact be true, there is nothing to be said against it: that it was a sign, that this Oracle was deliver'd by a Devil, and not by a

else, I am God, and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yet done.

^d Bib. choif. ibid. p. 269.

^e Id. ibid.

Man

Man; who was not able to know at Delphos what was then doing at Sardis. Now the Fact is as certain, as we can have any in Antiquity^f. Besides it is not the only one of this nature: there are a great many others * just like it; as

^f Oraculi Legatis Cræsi redditi :

Οἷδα δ' ἐγὼ Ἰάδου τ' αἰετῶν, καὶ μέγα δαίμων, &c. Meminerunt, præter Herodotum Hist. Lib. 1. c. 8. p. 11. Euseb. Lib. 5. de Præp. Evang. cap. 34. p. 230. ex Oenomaio, Porphy. in vitâ Plotini. p. 15. Suidas voce Κροῖστος, Cedrenus in Comp. Hist. p. 137. Chrysost. Lib. contra Gentes, Basilii Serm. contra Sabellianos & Arium; ubi & dæmonem illius fuisse autorem cum cæteris Patribus agnoscit. Hom. 27. p. 325.

* These Instances, where the Devils foretold in one Place what they had seen in another, are very numerous in profane Authors. Those which Cicero mentions in his second Book de Naturâ Deorum, p. 4708. are as follows. Recentiore memoriâ iidem Tyndaridæ Persen victum nunciaverunt. P. enim Vatiens, avus hujus adolescentis, cum è Præfecturâ Reatinâ Romam venienti, noctu duo Juvenes cum equis albis dixissent, Regem Persen illo die captum, senatui nuntiavit; & primò, quasi temerè de Republicâ locurus esset, in carcerem conjectus est: Post à Paulo litteris allatis, cum idem dies constitisset: & agro à Senatu, & vacatione donatus est. Atque etiam cum ad fluvium Sagram Crotoniatis Locri maximo prælio divicissent; eo ipso die auditam esse eam pugnam ludis Olympiæ memoriæ proditum est. Valerius Maximus, Dionysius Halicarnassæus, Strabo, Florus, &c. relate the same Examples. Plutarch in the Life of Paulus Æmilius and in that of Sylla adds others also, but one especially that happen'd in the Reign of Domitian, of the truth of which he says no Man doubted in his time. He ascribes them all to the Goodness of the Gods: But Lactantius, Minutius Felix, Tertullian, and St. Augustin do with much more reason impute them to the Imposture of Devils. The words of St. Augustine, Lib. 2. de Civit. Dei. cap. 24. are these. Postea parvo facto intervallo servus cujusdam Lucii Pontii vaticinando clamavit: à Bellona nuncius venio, victoria tua est Sylla. Deinde adjecit arsurum esse Capitolium. Hoc cum dixisset continuo egressus è castris, postera die concitator reversus est; & Capitolium arsisse clamavit. Arserat autem revera Capitolium: Quod quidem dæmoni & prævidere facile fuit, & celerrimè nunciare. See the same Father, Lib. 12. de Genesi ad lit. cap. 17. p. 489.

our

PART II. our Author says himself. Here is therefore the third Reason of Mr. de Fontenelle own'd to be false by his *Defender*.

CHAP. IX.
Mr. de Fontenelle's fourth Reason condemn'd by his *Defender*.

False Suppositions of the Author of the Remarks, concerning the Auguries and Soothsayings of the Romans. There was no human Deceit in them; and the Devil had to do in them, as well as in all the other kinds of Divination.

Upon the fourth, which regards the Falshood of some Oracles, discover'd under Christian Emperors, he says also, *that he is of my Opinion, in that I think, that because there have been false Oracles, or Answers invented by Men, it does not follow, that there have been none true, or really deliver'd by Devils: I should be satisfy'd with this Concession, which evidently condemns Mr. de Fontenelle; but that upon occasion of this fourth Reason, our Critick does in a few Words vend a great many Falshoods and Calumnies; which I do not think ought to be pass'd over in silence.* *It is indubitable,* says he, *that the grossest Illusions in point of Divination subsisted during many Ages, as the Auguries and Soothsayings of the Romans, so handsomly ridicul'd by Cicero.* First I deny that in the Soothsayings and Auguries of the Romans there were any human Deceits, like to those which he supposes in Oracles: he will never be able to persuade us, that they who presid'd over these Superstitions, and were always Persons of the first Quality, and of the greatest and most distinguish'd Merit, were Deceivers and Impostors by Profession. Secondly, I maintain against him with the Fathers ^a, that Devils did often

^a Bib. chois. ibid. p. 271, 272.

^b Id. ibid. p. 270.

^c As Q. Mutius Scævola, Horrensus, Bibulus, Marcellus, Appius Claudius, Pompey, Julius Caesar, and Cicero.

^d Cyprianus Lib. de Vanit. idol. p. 14. Minut. Felix in Octav. p. 247. locis relatis in l. Parte Respons. cap. 17. p. 75, 77, Euseb. Lib. 5. de Demonstr. Evang. loco supra descrip-

often concern themselves in this kind of Divination, as well as in all the rest. There are the same Reasons, and the same Authorities for this, as for their having had to do in Oracles. Thirdly, It is false that Cicero ridicul'd them: And if he disputed against them as an *Academick*, who doubts of every thing, in his second Book *de Divinatione*; he defended them in the same quality in his first¹: and also in his second Book *de Naturâ Deorum*. But it is not in these kinds of Books, where according to the

to p. 26, &c. Origenes Lib. 4. adv. Celsum, p. 225. cuius hæc sunt verba. Καὶ δὲ τι Σημεῖον καὶ Ἀπὸ βλάτων ἀγγέλων χρητὶ ἱερακί — καὶ ὅ ἡμᾶς, δαίμονες τινες φαῦλοι, καὶ (ὡς ἔστιν ὀνομάσθω) τίτανικοὶ ἢ γιγάντιοι, ἀσεβεῖς πρὸς τὸ ἀληθὲς θεῖον, καὶ τοὺς ἐν ἑρανῶ ἀγγέλους γέγεννημένοι, καὶ παρὸντες ἐκ ἑρανῶ, καὶ περὶ τὰ παχύτερα τῶν Σωμάτων καὶ ἀνάσταστα ἐπὶ γῆς κἀμινδόμενοι· ἔχοντες τι περὶ τῶν μεγάλων διορατικόν, αὐτοὶ γυμνοὶ τῶν γυναικῶν Σωμάτων τυτχάνοντες· καὶ περὶ τοιούτων ἔρπον καλασινόμενοι, βερόμενοι ἀπάσειν τὴν ἀληθειᾶν θεῶν τῶν ἀνθρώπων χυθῶ, ὑποδύοντες τῶν ζώων τὰ ἀπακλικώτερα, καὶ ἀγριώτερα, καὶ ἄλλα πανερῆστερα, καὶ κινῶσιν αὐτὰ πρὸς ὃ βέλων, ὅτε βέλων· ἢ τὰς φαύλας τῶν ζώων τρέψουσιν ἐπὶ πηλοῖς καὶ κινήσεις τοιαύτας δὲ· ἢ ἀνθρώποι, διὰ τὸ ἐν τοῖς ἀπύτοις ζώοις ἀλλοκατοὶ μαγικῆς, θεὸν μὲν τὸν περὶ χοντὰ τὰ ὅλα μὴ ζηῶσι, μὴ δὲ τὸ καθαρὸν θεοσέβειαν ἐξελάζωσι, πέσωσι ἢ πρὸ λογισμῶ ἐπὶ τὸ γινῶ, τοὺς ὄρνεις καὶ τοὺς δρεκονίας, &c. Since Origen so clearly and expressly owns, that Devils were the Authors of Auguries, it is a consequence, that he still more certainly own'd them for the Authors of Oracles, as I have already made appear more than once.

¹ Cicero Lib. 1. de Divinat. p. 4802, &c. & Lib. 2. de Naturâ Deorum statim ab initio. p. 4708, &c. & sub finem ejusdem libri. p. 4764, &c. Tho' Cicero speaks as an *Academick* in his Books *de Naturâ Deorum*, as well as in those *de Divinatione*; yet in two different Places of these very Books, I mean at the end of his third Book *de Naturâ Deorum*, p. 4801. and at the beginning of the first *de Divinatione*, p. 4805. he declares that the Opinion, which he has explain'd under the Name of Lucilius Balbus a Stoick, in his second Book *de Naturâ Deorum*, is that which appears to him the most probable.

PART II. Principles of the Sect he professes, he speaks equally for and against, that we are to look for his real Sentiments; but in those Books, where he speaks in his own Name, and not in the Person of an *Academick*. Now in his second Book *de Legibus*^m, which is of this last kind, he owns and maintains *Auguries* and *Soothsayings*, in the most clear and expressive Terms; tho' he adds, that he believes in his Time that Art was lost, both by the length of Time, and by the negligence of those, who made that their Profession. Indeed he reckon'd all these kinds of Divination among those, which he elsewhere calls artificial; and which require Knowledge, Study, and above all things Experience, to distinguish them from those, which he calls natural; such as are Oracles properly so call'd, that were deliver'd by the means of Enthusiasm, and by Dreams. Now to look upon *Auguries* and *Soothsayings* as Arts and Sciences, by which Men might foretel future Events, if they were skilful in them, is not ridiculing them, nor looking upon them as Impostures. Was *Cicero* himself, who was an *Augur*, also an Impostor; and would he have declar'd himself to be such? Would he have plac'd in the same rank the most illustrious Persons among the *Romans*; who were likewise *Augurs*, and thought it a great Honour to be able to enter into the Col-

Cicero is so far from ridiculing them, that he has maintain'd and confirm'd them in his Books de Legibus.

The most illustrious Persons among the Romans were Augurs.

^m Cicero Lib. 2. de Legibus. p. 4965. Divinationem, quam Græci *μαγικὴν* appellant, esse censeo, & hujus hanc ipsam partem, quæ est in avibus, cæterisque signis disciplinæ nostræ. Et infra. p. 4966. Sed dubium non est, quin hæc disciplina, & ars augurum evanuerit jam & vetustate & negligentia. He had already said the same thing in his second Book de Naturâ Deorum. p. 4709. Negligentiâ Nobilitatis, augurii disciplina omissa, veritas auspiorum sprete est, species tantum retenta.

lege of *Augurs*, after having been *Consuls*, and pass'd thro' all the other most considerable Posts? Would he have laugh'd at his *Republick*, which look'd upon this kind of Divination, as an Art that was essential to it; and to which it ow'd its Rise, ⁿ and all its most wonderful Successes? But what is still of more force, than all that we have now said, *Cicero* ^o in the Laws which he establishes in this very Book, to form a perfect *Republick*, after the Example of *Plato*, ordains in the most expressive Terms, and with all the Authority of a great Lawgiver, that all these Arts be retain'd and cultivated, as making a part of Religion: and commands under the severest Penalties, that a punctual Obedience be paid to the Orders and Answers of those, who shall preside over the Exercise of these Arts: Afterwards supporting these Laws, in the explication which he gives of them, ^p by a great number

^a Idem in Proœmio Lib. 1. de Divinat. p. 4802. Principio hujus urbis Parens Romulus, non solum auspiciatò urbem condidisse, sed ipse etiam optimus augur fuisse traditur. Deinde auguribus & reliqui Reges usi: & exactis regibus, nihil publicè sine auspiciis nec domi nec militiæ gerebatur.

^o Idem Cicero Lib. 2. de Legibus. p. 4960. Eorum autem (Sacerdotum) duo genera sunt: unum, quod præsit cæremoniis & sacris: alterum, quod interpretetur fatidicorum, & vatium fata incognita, cum Senatus, Populusq; adsciverit: Interpretes autem Jovis optimi maximi, publici Augures signis, & Auspiciis postea vidento, disciplinam tenent. Sacerdotes vineta, virgetaq; & salutem populi augurant; quiq; agent rem duelli, quiq; populare auspicium præmonent: ollick; obtemperanto: divorumq; iras provident, iisq; parento. Cæliq; fulgura regionibus ratis temperanto: urbemq; & agros, & templa liberata & effata habent: quæq; Augur injusta, nefasta, vitiosa, dira defixerit, irrita infectaq; sunt: quiq; non paruerit, capitale esto.

^p Idem ibid. infra. p. 4965, 4966. Jam verò permultorum exemplorum & nostra plena est Res-publica, & omnia regna,

PART II. number of Arguments and Authorities. I ask after this, if *Cicero* be all this while ridiculing *Augurs* and *Soothsayers*?

Our Critick calls those Persons the common People, and illiterate, who were really the most illustrious of the Heathen Antiquity.

In point of Impostures, the common People are not more easily deceiv'd, than the most learned Persons.

⁹ I have already said, continues our Critick, that the People are very easy to be deceiv'd; and as soon as Men are once got into a Method of imposing upon them, nothing is more easy, than to carry it on. Were all the Emperors then and Consuls, and Senators of *Rome* nothing but the People? Were all the Heads and Magistrates of the *Græcian* Republicks; all the Kings and Princes of the World, who had universally a great Veneration for Oracles, *Auguries*, and *Soothsayings*; were they so weak and foolish, to be amus'd with Tricks of *Legerdemain*, and impos'd upon as Men pleas'd with the grossest Delusions? After the way our Author goes to work, (putting into the number of such weak Fools, not only all the most intelligent Nations of Antiquity, but also all those of this present time, as he does a little after) there will soon be no body in the World, but himself, that shall be exempt from this excess of Weakness. But in fine if he be mistaken in calling all the greatest Men among the Heathens, the People; yet is it not true however, that the People themselves, those that are properly so call'd, are very easily deceiv'd? We must distinguish this equi-

regna, omnesq; populi, cunctaq; Gentes, augurum prædictis multa incredibiliter vera cecidisse. Neq; enim Poletis, neq; Melampodis, neq; Mopsi, neq; Amphiarai, neq; Calchantis, neq; Heleni tantum nomen fuisset, neq; tot Nationes id ad hoc tempus retinuissent, Arabum, Phrygum, Lycaonum, Cilicum, maximèq; Pisidarum, nisi vetustas ea certa esse docuisset. Nec verò Romulus noster auspiciatò urbem condidisset: neq; Attii Navii nomen memorià floureret tamdiù, nisi hi omnes multa ad veritatem admirabilia dixissent.

* Bibb chois. ibid. p. 270.

vocal

vocal Expression, by the help of which the pretended *Defender* of Mr. de Fontenelle would impose upon us. The People are very easily deceiv'd : This is true, if we understand by it, that it is easy to persuade the People into Errors of Speculation and Belief ; and to keep them in such Errors when they are seduc'd : This, I say, is easy ; especially when they who undertake to deceive them, take care to remove from before their Eyes the only sensible, evident, and infallible Rule, which might reduce them from their Error ; and effectually persuade them, that they themselves ought to be the Rule of their own Belief, and to be judg'd by their own private Sense : the dreadful Source of all the Errors in the Mind of Man in point of Religion. But if by saying that the People are easy to be deceiv'd, our *Critick* means, as indeed he pretends, that one may easily by Illusions, Tricks of *Legerdemain*, and the Artifice of Jugglers impose upon their Eyes, and all their Senses and Experience : and that there is nothing easier, than to support such Impostures for a considerable time : I do maintain on the contrary, that the People are not more easily deceiv'd in this manner, than the most learned and intelligent Persons : since they have as good Eyes as these others ; and besides that, are for the most part more distrustful and suspicious ; for as much as being sensible of their own Weakness and Ignorance, they are always jealous of Men's taking that advantage to surprize them.

But not to dwell upon this Reason ; I appeal in this Case to Experience, which is much more sensible ; I challenge our Author to produce me so much as one of all the Impostors, Mountebanks, Jugglers, and Puppet-players, that ever

No Jugglers
were ever
known to impose
on a whole City
by their Tricks
of Legerde-
main; and per-

PART II. were, who has at any time deceiv'd a whole City by these kinds of Tricks, for a Year, a Month, or even a Day; and effectually perswaded them, that all this was supernatural and divine. Mr. *Van-Dale* has upon this occasion collected all the Examples of Impostures, that he was able to find; and the choice he has made of them is altogether admirable. One while he produces us, out of a Book of *Italian Tales*, a dead Man's Head speaking thro' a Trunk, and by means thereof a Cheat picking a Fool's Pocket. Another while it is a *French Relation*, whence he takes an idle Story of some Travelers, who at a great distance took the Trunk of a rotten Tree for a terrible Monster. Next he tells us of a pretended golden Tooth of a Child of *Silesia*, with which, he says, many learned Men were impos'd upon. Then we have the Pidgeon of *Architas*, which flew by the help of a Spring: Then, the speaking Head of Father *Kircher*: And at last all the Impostures represented in a *French Comedy*, intituled, *The Divineries; or the False Inchanters*; to which he seriously refers us for Information, how easy it was for the idolatrous Priests to deceive all Mankind during two thousand Years and upwards, by the Impostures of their Oracles; and to perswade them, that all this was the Work of the immortal Gods. I leave all those, who have had Patience enough to read his Book, to judge how perswasive and convincing all these Instances are; and how suitable to the Fact in question: How clearly they prove, that all Men might for more than two thousand Years, take such kinds of Tricks and Impostures practis'd in delivering Oracles, for Miracles, and the supernatural Effects of the Power of the Gods. For my part I confess I dare not say what I think

swade them
that those
Tricks were
Miracles.

Ridiculous Stories and Tales
produc'd by
Mr. Van-Dale
as good Proofs.

of

of these Instances. I shall content my self to Chap. IX. admire at the Confidence with which Mr. Van-Dale has propos'd them; and at the Belief of those, who have been convinc'd by them.

Our Remarker goes another way to work; and being perswaded that he shall never find any such Instances of Impostures, as Mr. Van-Dale supposes in Oracles; he endeavours to impose upon us, in objecting to us, as he has already done, Errors instead of Impostures. He says therefore, that to make us believe the Paradox of this Author, *there is no such need of Faith, as I pretend; but only of some knowledge of the History of the ancient and modern Idolatry of the Pagans.*

CHAP. X.
The vain evasions of the Author, to render the pretended Impostures of Oracles probable.

'Tis thus, that when Men have nothing to say which is solid, they speak in a rambling way; and instead of precise Facts, which they ought to produce, give us Words at least, which amuse the inconsiderate Reader. The business here is to shew, by some Instances of Impostures, which have continued a great while, and deceiv'd whole Nations, that those, of which Mr. Van-Dale pretends the Heathen Oracles were intirely compos'd, are not chimerical and absolutely impossible: And our Critick contents himself to produce, for an Instance in general, the ancient and modern Idolatry. But to clear in few Words what he endeavours to perplex; I answer him, that if by Idolatry he understands Oracles, and the other kinds of Divination, which were in use among Idolaters; he falls into a childish Error, by bringing as a Proof that which is the thing in question. If he means

An Explication of that which he endeavours to perplex.

PART II. those senseless Fables and Opinions, which were or still are the Object of the Idolaters Belief; those are Errors indeed, but not Impostures, such as those in question, of which he is desir'd to produce Examples. And speaking of Idolatry in general, and of all the parts that compose it; I still maintain, that it would never have subsisted so long as it has done; and perverted the Minds and Hearts of almost all Mankind, during such a Series of Ages; if it had not been accompany'd, and supported by the Illusions and Impostures of the Devil.

He renews his Calumnies against the Roman-Catholick Church.

These Calumnies confuted.

He adds, as a second Instance of human Deceits, very proper to gain Credit to those of Oracles; *that we need only have Eyes to see, in what manner People, infinitely more knowing than the Heathens, suffer themselves to be impos'd upon by miraculous Images, or forg'd Relicks.* The Boldness with which he again blasphemes what he does not know, or rather what he pretends not to know, might deserve that I should treat him without the least Respect, as a declar'd Enemy to Images; and repel his Insults with the same force, which St. *Jerom* formerly us'd against the Heretick *Vigilantius*, whose insolent Impiety our *Author* renews. But to treat him with more regard, than he himself does Things sacred; than he does the whole Body of the *Roman-Catholicks*, whom he wou'd represent to have been equally impos'd upon with the Heathens; I content my self to give him this plain Answer. First, That in the *Roman-Catholick Church* * neither forg'd Relicks nor false Miracles are suffer'd. Secondly, That tho' there should be some found, which had escap'd that

^c Bib. choif. ibid.

* See the Letter to the Translator, and the Translator's Preface.
exact

exact and scrupulous Examination, which the Pastors of the Church have always made upon this Occasion^{*}; yet they who should believe them to be true, would at most only be in an Error, which proceeds from a good Principle, and from a pious Disposition of Heart, which cannot be displeasing to God. " And Thirdly, That the Question here is not concerning Errors and false Perswasions; but concerning Impostures continued and renew'd, as often as Oracles were deliver'd among the Heathens; that is to say, almost perpetually. And this is what I maintain to have been, and to be still a thing impossible; of which there never was, nor ever will be any Example among Men. The Desire of calumniating the *Roman-Catholic* Church does so blind our *Author*, that he is not sensible how miserably he rambles from the Point in Dispute; and that he says things, which have no relation to the State of the Question before us. Mr. *Van-Dale* does not argue so ill; For indeed, tho' the Instances which he produces are impertinent or fabulous, yet at least they are Instances of Machines, Tricks of *Legerdemain*, and Impostures, which have some relation to that Artifice and Delusion, which he supposes in Oracles: Whereas those which our *Critick* brings, are absolutely besides the Pur-

^{*} Perpetuam hanc Pastorum Eccles. Cath. curam demonstrat Conc. Carthag. V. Can. 14. Concil. Roman. sub Gregorio Magno, Decreto 4. Idem Gregorius Lib. 12. Regist. Epist. 31. ad Augustin. p. 464. Concil. Agrippinense apud Ivonem in Decreto, Parte 3. cap. 54. Capitulare Aquigran. sub Carolo Mag. cap. 42. Quibus adde Optatum Milevit. Lib. 1. adv. Parmen. & Sulpitium Severum in vita S. Martini, maximè verò Conc. Trid. Sess. 25. p. 292.

[†] Vide Guibertum Abb. Lib. 1. de Pignoribus Sanctorum, c. 4. §. 2.

PART II. pose, and serve only to shew his ill Will, and want of Judgment.

The Roman-Catholicks believe nothing with regard to Relicks, Images, and Miracles, but what all Christian Antiquity has believ'd.

However he continues in his Rambling and Invectives; and adds, *"that he well knows, that they who seek for Advancement in the Church, by their Zeal for the common Usages and Opinions, will boldly maintain, that what is said of Images and Relicks is true.* Yes, the Roman-Catholicks will maintain it; * because they believe nothing with respect to Images, Relicks of Saints, and Miracles; but what all Christian Antiquity has believ'd; and what is most firmly grounded upon the Scripture. And because the Hereticks never have, and never will bring any thing against these Opinions and Usages, but childish Ignorance, and gross Calumny. And when the Roman-Catholicks maintain these Opinions, it is not to seek advancement in the Church; but only for the interest of the Truth and of Christian Piety. He says again with a boldness which is surprizing, *"That he well knows, that the learned among them believe no more of these things; than the Protestants; though they dare not say so, for fear of bringing the Zealots upon them.*

The Author of the Remarks judges with extreme Rashness, concerning the Sentiments of the Learned among the Roman-Catholicks.

A Refutation of his Calumnies; and why those who are like our Critick invent them;

and then endea-

If these learned Men, of whom he speaks, do not say this, how then does he know it? How dare he judge so rashly of their inward Sentiments? How dare he accuse them of Hypocrisy and Dissimulation in point of Religion, without having the least Proof of it? By the learned Men of any Communion we ordinarily understand those, who write with the approbation of those of the same Communion. Let him therefore shew, if he can, that the learned Roman-Catholicks of this Character are agreed

* Bib. chois. ibid. p. 271.

* See the Letter to the Translator, and the Translator's Preface.

* Id. ibid.

with

with the *Protestants* upon the Subject of Images, Miracles, and the Relicks of Saints, and then he will be able to clear himself of that heinous Calumny, which he here throws upon the learned *Roman-Catholicks*: But if he does not find so much as one of these *Catholicks*, of what kind soever, who does not believe more upon this Subject than the *Protestants*; (as he certainly never will; since such a one would from that Moment cease to be a *Roman-Catholick*;) Who does not see, that our *Critick* by this aspersion declares himself the most audacious Calumniator that ever was? But this is what gives very little disturbance to a great many Persons like him; provided they may by these Calumnies retain the *Protestants* in their Errors; and hinder them from yielding to those evident Reasons, which the learned *Roman-Catholicks* produce in their Books to undeceive them. Is it not thus that they have dealt with respect to two of the most famous ^v Writers of our Age: And to obstruct the Fruits which their excellent Works did every where produce, have they not spread the like Calumnies against the purity of their Faith, and the sincerity of their Conduct?

your to spread
them among
the Protestants.

As to our *Critick's* being pleas'd to put me into the number of those Zealots, whom he says the others are afraid to provoke, if they should speak or write as they think; I must thank him for the honour which he does me. Nay I will own to him without Ceremony, that indeed I find my Zeal kindled; particularly against certain Authors, who disguis'd under the name of *Protestants* and *Arminians*, fill the

The honour
which he does
me in particu-
lar, in putting
me into the
number of the
Zealots.

^v Monsieur Bossuet Bishop of Meaux, and Monsieur Pellisson.

PART II.

Christian World with ill Books; in which with a thousand Injuries and Calumnies, wherewith they insult the Fathers, they sometimes openly, and sometimes underhand spread the detestable Poison of the *Socinian* Impiety. I hope too by God's help, one Day to give our *Critick* some Proofs of it, which may convince him, that he is not altogether mistaken. But let us return to what he says, to give some colour to the pretended Impostures of the Heathen Oracles. The enumeration and explication of these Impostures is, you know, Mr. *de Fontenelle's* fifth Reason; and we shall now see, that his *Defender* supports this no better, than the four preceeding, which he has acknowledg'd to be false.

CHAP. XI.

He says then upon this last Reason, ² *That Mr. de Fontenelle's last Reason, which his Defender endeavours to give as probable.* *he does not stay to enumerate all the Methods of deceiving, which the idolatrous Priests may have us'd: that it is sufficient upon these Occasions, to propose things that are possible, and not without probability.* If that were sufficient, there would be no Truth, how indubitable soever, but what might be overthrown: there would be no Fables nor Romances, but what we might undertake to put off for true Histories: there would be no Error, nor Paradox that we might not maintain; and make the whole World believe it. After this we may and must believe, that *Troy* was never taken ^a by the *Greeks*; that *Busiris* and *Phalaris* were very ^b compassionate and reasonable Men; that there is a most flou-

It is not enough that it be probable; it ought to be true: otherwise there would be no Romances, but what might pass for true Histories.

^c Bib. choif. ibid. p. 258, 259.

^a Dion. Chrysost. Oratio de Ilio non capto. p. 151.

^b Isocrat. Encomium Busiridis Class. 3. Orat. 3. p. 435. & Luciani, Phalaris. Oper. p. 461, &c.

rishing and well regulated State in *Utopia*; Chap. XI. and above all, that there are Men inhabit^d the Moon and all the Planets. The reason is, because all this is possible; and many Authors to divert themselves, have said upon this Subject, as upon a great many others of like Nature, things that are not without probability.

But is it then a possible and likely thing, that the idolatrous Priests should have impos'd upon all Mankind for above two thousand Years, by speaking to them through the Mouths of Images; by founding Sir *Samuel Morland's* speaking Trumpets in their Ears; by laying them to Sleep, and procuring them extraordinary Dreams with the help of Drugs; by acting Puppets before their Eyes; by unsealing their Letters, and amusing them with a thousand such other Jugglers Tricks? On the contrary I will undertake, that of all the Paradoxes and Romances, which have ever been invented to divert the Publick, there is not one, which has less probability and more evident impossibilities, than this which Mr. *Van-Dale* and Mr. *de Fontenelle* have deliver'd seriously and in earnest. I say evident impossibilities: For though we should suppose the idolatrous Priests a thousand times more deceitful and cunning than they were; and furnish them with yet a thousand other more subtle Means to impose upon the People; I maintain that it is impossible, that they should have agreed so well together for above two thousand Years; and have kept a Secret so impenetrable in all the Cities and Provinces of the World, where there were any Oracles, as never to give themselves the lie in

Nothing is farther from all probability, than the Impositions suppos'd in Oracles by Mr. Van-Dale.

* Thomæ Mori *Utopia*.

† See Les Entretiens sur la pluralité des mondes.

PART II. any thing: That there should never have been one Man among them of Ingenuity and Honesty enough, to abhor these infamous and cruel Impostures: That there should never have been any so heedless and inconsiderate, as unluckily to discover all the Mystery for want of some precautions: That no Man should ever have pry'd into these frightful Sanctuaries, these subterraneous Passages, and the Caverns where they kept all their Machines: That they should never have had any need of Workmen to mend them: That only they should have had the Secret of composing Drugs proper to create extraordinary Dreams: And lastly, that they should have perpetually succeeded one another, and convey'd their Secrets, their Machines, and their juggling Tricks to all those that were to follow them in the same Employments, from Age to Age, and from Generation to Generation; and no Man have been ever able to discover any thing of it.

The idolatrous Priests were usually the Men of most Honour and Probity among the Heathens.

And who then were these idolatrous Priests, who, we are to be made believe, were so many Monsters for Cruelty and Malice? Who does not know, that they were usually the Men of most honour among the Heathens*; and such as

* The Pontiffs and other Priests did among the Grecians, as well as Romans, hold the first Rank of Honour: they were usually taken out of noble or Patrician Families. Plutarch asserts, That in some parts of Greece their Dignity was equal to that of Kings. In the first times of Idolatry and Oracles Kings themselves were often Priests, Diviners, and Augurs. This we may learn from Aristotle in the third Book of his Politics, c. 10. p. 353. From Cicero, de Divin. l. 1. p. 4802. De Leg. l. 2. p. 4963—6. when he speaks of Romulus and Numa: from Homer, Iliad. 6. l. 76. and Virgil, Æn. l. 3. l. 295, 334, 359, & seqq. when they speak of Helenus, and from the latter also of King Amius, Æn. 3. l. 80.

Rex

as were esteem'd to have most Probity and Religion? The Magistrates, the Philosophers, for instance *Plutarch*, who as he has himself been pleas'd to inform us in one of his Books, was to a very old Age Priest of *Apollo* of *Delphos*; and presided in this Quality over the Oracle, the Sacrifices, and all the other Ceremonies of this false Deity for a great many Years. Shall we then believe, that a Man like *Plutarch*, so reasonable, so intelligent, and of so much Probity for a Heathen, was a Cheat, and an Imposture by Profession? Shall we believe him capable of having spoke through a hollow Image to counterfeit the Voice of *Apollo*, or of having suborn'd a Woman to counterfeit one possess'd, when she was seated upon the *Tripus*? Indeed I am asham'd of being oblig'd to refute such *Chimera's*. Let us therefore allow our *Critic* to propose them, as long as he pleases, as things possible, and not improbable: Either I am much mistaken, or he will find few reasonable Men, that judge of them as he does.

We cannot look upon *Plutarch*, who was one of them, as an Impostor, and a Miscreant by Profession.

I shew'd in my Answer the little probability, nay the impossibility of the same Paradox, with regard to the nature of Impostures themselves; which how well concerted soever they may be, cannot subsist long; and do always prove defi-

Of the Imposture of the false Prophet Alexander: whether it was possible to know it by Medals.

Rex Anius, Rex idem hominum, Phœbiq; sacerdos.

Who will believe that Kings, Princes, and Persons of the first Quality were capable of carrying on the Trade of Jugglers, and amusing the People by Delusions and Tricks of Legerdemain?

* *Plutarchus Lib. An Seni gerenda sit Respublica, p. 1419.*

Καὶ μὴ οἶδά με τῷ Πυθίῳ λευκεγάνισα πολλάς Πυθιδάς· ἀλλ' ἐκ ἀνέποις, ἰκανὰ σοί, ὦ Πλούταρχε, τέθυγ', ἡ πεπομπή, καὶ μεχόρεθ', οὐκ ὅρα πρεσβύτερον ὄντα, καὶ σέβανον ἀποθεῶν, καὶ τὸ χρησθένειον ἀπορριπεῖν διὰ τὸ γνῆσι.

cient

PART II.

cient in some particular. As an instance of this, I brought that of the false Prophet *Alexander*, whom the Christians, and the Heathens that liv'd then at *Pontus* in *Asia* both equally laugh'd at, if we will believe *Lucian*. To which I added, that if this *Author* had not thought fit to preserve the Memory of it in one of his Books, we should never have heard it mention'd. Our *Critick* here boldly says, ^s *That I am mistaken*; for, adds he, *there are Medals of him remaining to be seen in many Collections*; and *Mr. Spon* has publish'd them in his *Antiquities*. Good Sir, consider a little what you say. I speak of the Imposture of the false *Alexander*, such as *Lucian* has related it; and you object to me, that there are Medals of him remaining. Do we see then upon these Medals which you cite, that the Oracle set up by this false Prophet in *Paphlagonia* was an Imposture? Do we see in them, by what way he went to work, to deliver false Answers under the Name of *Æsculapius*? Do we discover there, of what matter he compos'd the Head of his Serpent *Glycon*; and the Crain's Arteries, by the help of which he made it speak? In one word, do we discern there all those other Artifices, which this Impostor made use of, to bring his Oracle into Reputation? If you have discover'd all this in these Medals, we must own that you have the best Eyes of any Man living. For all Men besides see nothing there, but the Head of a *Roman* Emperor on one side; and on the Reverse, the figure of a Serpent, with the name of the City where the Medal was struck. It is true, there are some of them, in which the word *Glycon* is

What these Medals are. There is nothing to be seen in them which discovers the Cheats of this Imposture.

^s Bib. chois. ibid. p. 260.

added;

added; and where the Serpent appears to have the Head of a Man: ^a But where is the *Antiquary* besides our *Critick*, who would from thence ever have divin'd, that there was formerly an Impostor nam'd *Alexander*; and that the Oracle which he set up in his Country, was only a Cheat? Is it not therefore true, that if *Lucian* had not thought fit to preserve us the Memory of the Impostures of this false Prophet, we should never have heard mention of them, notwithstanding all these Medals? Is it not true likewise, that if it had not been for *Lucian's* Book, the Reverse of these Medals had, like that of many others, remain'd either very obscure, or even wholly inexplicable?

But what would our *Remarker* say, if I should shew him, that these Medals are so far from giving us to understand, that the Oracle of the false Prophet *Alexander* was a mere human Imposture; that they might with reason make us suspect, that it was not so? Indeed it seems to me a little hard to believe, that Medals should be struck in the Mint of the Emperors *Antoninus* and *Verus*, to eternize Impostures so gross as those, which *Lucian* describes in his Book. Besides this Author is none of the most worthy of belief, in the matter of Oracles, and con-

These Medals on the contrary might occasion a suspicion, that Lucian adds much of his own to this Story.

^a Spon, *Recherches curieuses d'Antiquité. Dissert. 31. p. 525.* This Author gives us the two Medals here in question. The first is of Antoninus Pius, with these Words, ABONOTETIKETON TATKON; the other of Lucius Verus, with these; IONOTHOAEITON TATKON. Upon both these two Reversees there is seen a Serpent, which appears to have the Head of a Man. The learned Father Hardouinus gives account of the same Medals; but says nothing of the Serpent's human Head. Mr. Vaillant does also produce more of them, where neither this Head of a Man, nor the Word Glycon appear.

cerning

PART II.

And this the
rather; because
this Epicurean
Author de-
clares himself
to be Alexan-
der's mortal
Enemy.

cerning *Alexander*. He was a resolute *Epicurean*, if ever there was one; and also a particular Enemy to this false Prophet; who, as he says *, would have taken away his Life. To this may be added, that the Emperors *Marcus Antoninus*, and *Lucius Verus*, (who believ'd the Oracles of *Alexander*; and had a great Esteem for him; and in consideration of him granted particular Honours to the little City *Aboniteicos*, where he was born;) may well counterbalance at least the Authority of *Lucian*. Yet I have no mind to determine any thing in this matter. I stand to what I have said of it in my Answer: it being sufficient for my purpose, that in the Medals we are speaking of, nothing is to be seen of all, that our *Critick* pretends to have found in them.

CHAP. XIII.

An inquiry
whether Ora-
cles were ever
deliver'd by the
Mouth of the
Idols them-
selves, as the
Author of the
Remarks pre-
tends.

Upon my doubting very much, whether Oracles were ever deliver'd by the Mouth of Images, our *Author* here refers me for satisfaction therein to the tenth Chapter of Mr. *Van-Dale's* Dissertation. I have read it, and have found nothing there, I assure you, which proves that there were any ever deliver'd in this manner. Since he is perswaded of the contrary; and has already attack'd me upon this Subject, I think my self oblig'd to answer him; and to clear up this matter with yet more diligence, than I have done in my *Answer*: and I conceive my self the more oblig'd to this; for that many Persons of Merit have own'd to me, that they were 'till that time of the same Opinion with Mr. *de Fontenelle*; and that they were not yet perfectly convinc'd of what I have said in con-

* Vide *Lucian. Pseudomant.* p. 496.

futation of it. I shall therefore make some Reflections here, which may yet more clearly shew, that the Heathen Oracles were never deliver'd by the Mouth of Images; but always by that of the idolatrous Priests or Priestesses.

First, The ancient Philosophers¹ inquiring after the Causes of Divination in general, and in particular of Oracles; (which, of all the sorts of Divination, that were in use among the Heathens, were without contradiction the most famous;) ascribe the most immediate of all these Causes to that Enthusiasm and Madness, with which those were fill'd, who deliver'd these Oracles. They never speak either of Divination in general, or of Oracles which made the most considerable Species of it, without mentioning this Madness. Now it is evident, that this Madness or Enthusiasm supposes Men, who were really or in appearance moved by it: Therefore they were Men, who deliver'd the Heathen Oracles: Therefore the Images did not deliver them; nor indeed ever deliver'd any. Otherwise the Philosophers speaking of all the ways, in which Oracles were deliver'd, would have said something of this new kind; and have inquir'd into the Causes of it, as they did of the rest: But they never said one word of it: therefore this new kind of Oracles is chimerical.

Secondly, Oracles having ceas'd after the Birth of our blessed Saviour, the same Philosophers

Chap. XIII.

The Philosophers, when they inquir'd after the Causes of Oracles, never mention'd those, which are pretended to have been deliver'd by the Mouth of Images.

Nor, when they inquir'd into the Causes of the Cessation of Oracles.

¹ Plato in Phædro & in Menone. Aristot. Problem. §. 30. qu. 1. p. 215. Plinius Lib. 2. Nat. Hist. cap. 93. p. 29. a. Porphyr. in Epist. ad Anieb. Jamblich. Lib. de Myst. Plutarch. Lib. de Pythiæ Oraculis.

PART II. phers * inquir'd into the Causes of this Cessation, which strangely surpriz'd them. *Plutarch* attributes it partly to the Death of those Spirits, that presid'd over these Oracles; and partly to the failure of those Exhalations, which as he pretends, were by little and little dissipated thro' length of Time, and the different changes that happen in the Earth. *Porphyry* ascribes the same Effect to this last Cause; as appears by the Oracles themselves, which he mentions upon this Occasion; and was follow'd herein by *Julian the Apostat.* Now if there had been any Oracles, that were deliver'd by the Mouth of Images; either these Oracles did then still subsist, or they had ceas'd with all the rest: If they still subsisted; how was it possible that *Plutarch*, *Porphyry*, and *Julian* should have said nothing of them on such an Occasion as this? How came the two latter not to object them to the Christians, who reproach'd the Heathens with the Cessation of the rest? If they were ceas'd; why did not they give some bad Reason of it, as they had of the Silence of the others; to avoid those Consequences, which the Christians drew from thence against the Heathen Religion? But since for a Reason of the Silence of Oracles they always produc'd the Failure of Exhalations; and this Reason cannot agree with these kinds of Oracles, which are pretended to have been deliver'd by Images; is not this an Argument, that there never were any Oracles of this Nature?

Thirdly, *Cicero* in his Books *de Divinatione*,

* *Porphyry*. Lib. de Philosophiâ ex Oraculis. *Plutarch*. Lib. de defect. Orac. *Julian*. Imper. apud *Cyrillum*. L. 6. p. 198.

explains

explains all the different kinds of Divination, Chap. XIII. which were in use among the Heathens. He divides them into two sorts; those which require'd Art and Experience, as *Astrology*, *Auguries*, and *Soothsayings*; and those which did not require them, as *Enthusiasm* and the *Prophetick Dreams*, which are the two sorts of Oracles, of which he speaks. Would he have forgot those, which are pretended to have been deliver'd by Images? Under which Class should he have rank'd them? Under the artificial Divinations, or the natural? It is evident, that they belong neither to one nor the other. *Porphyrus* and *Jamblichus* speak likewise of all the kinds of Divination. Particularly the Book of the latter is a compleat Treatise upon this Subject. Does he say one Word of Oracles deliver'd by the Mouth of Images? Has any Heathen besides reckon'd this kind of Oracles among the rest? Of all the Circumstances of them, which they mention, is there any one that marks out this Species? On the contrary do not all these Circumstances suppose Priests and Priestesses? Here it was a Man, who alone * could deliver Oracles. There it was a Woman ¹. These ² were to drink a great deal of Wine: those, the Blood of a Bull, ³ or of a sacrific'd Victim.

Neither Cice-
ro, Porphyry,
Jamblichus,
nor the other
Authors have
ever spoken of
any Circum-
stance, which
might notify
this new Spe-
cies of Oracles.

Those which
they mention;
and the very
Terms they

Some make use of, do
all shew, that
the Priests and
Priestesses, and
not the Images,
deliver'd Ora-
cles by the way
of Enthusiasm.

* Tacitus de Oraculo Apollinis Clarii. Annal. L. 2. c. 54.

¹ Plutarchus Cicero, Valer. Max. & alii innumeri de Oraculo Delphico. Plinius de Orac. Ægyr. L. 28. Hist. Nat. c. 9. Pausanias de Orac. Apollinis Diriadotæ. L. 2. p. 128.

² Macrobi. L. 1. Saturn. cap. 18. p. 243, 244. Aristoteles, qui Theologumena scripsit — apud Ligyreos ait in Thracia esse adytum Libero consecratum, ex quo redduntur Oracula, sed in hoc Adyto vaticinaturi plurimo mero sumpto, uti apud Clarium aquâ potâ, effantur Oracula.

³ Plinius Hist. Natur. Lib. 28. c. 9. p. 579. a. Taurinus (sanguis) quidem recens inter venena est, exceptâ Ægyrâ.

PART II. Some were to drink * only of a certain Water. Others were only to wet their Feet, ^p or the edge of their Garments. Here Abstinence was necessary ^q. There it was requir'd to be free from all sorts of Uncleanness ^r. And as to all the other Preparations, which were suppos'd necessary to Oracles, they do all shew, as well as those I have been speaking of, that it was the Priests and Priestesses who deliver'd them, and by no means the Images. There is nothing, even to the very Terms, which the profane Authors make use of on this Occasion, but what clearly proves the same thing. ^s *Julius Pollux* in his Dictionary has collected all those, that belong to Oracles. If we examine them, we shall

Ibi enim Sacerdos Terræ vaticinatura tauri sanguinem bibit, priusquam in specum descendat. Pausanias de Orac. Apollinis Dirladora, in Corinthiac. p. 128. Ἡ δὲ οἱ μαντικῇ (μαντικῇ) ἵδ' ἐστὶ καὶ ἐς ἡμᾶς.) καθέσκηκε τέρπον τῶτον. γυνὴ μὲν περὶ δ' ὕδατος ἔστι, ἀνδρὲς ἐν ὕδρῃ εἰσβαλόντες. δυο- μῶν δὲ ἢ ἐν νυκτὶ ἀνδρὲς, καὶ μῆνα ἑκάστον, γαστρὶ μὲν ἢ τῷ αἵματι ἢ γυνὴ, κατόχῳ δὲ ἐν τῷ θεῷ γινέσθαι.

^o Tacitus ubi supra. Jamblichus §. 3. c. 11. & Plinius de Clario Oraculo. Plinii verba sunt Lib. 2. Nat. Hist. cap. 103. p. 33. a. Colophone in Apollinis Clarii specu lacuna est, ejus potu mira redduntur Oracula, bibentium breviorē vitā.

^r Jamblich. Lib. de Myst. §. 3. cap. 11. p. 74. Καὶ μὲν ἥ τε ἐν βραχυδαίαι γυνὴ χρησμοδῶς, ἥ τε ἐν ἑλδῶν ἔχουσα, καὶ πρῶτος ὑπὸ θεῷ τινὶ ὁρᾶσθαι, πληρῶς δὲ δέας αὐγῆς, ἥ τε ἐπὶ ἄξονος καθιμῶν περὶ τὸ μέλλον, ἥ τε πρὸ πόδας, ἢ περὶ πῶδον τι τέχνησα πρὸ ὕδατος, ἢ ἐν τῷ ὕδατι ἀτμίζουσα, δέχεσθαι δὲ θεὸν, ἐξ ἀπάντων τέτων ἐπιηλεῖα ὁρᾶσθαι αὐτὴν πρὸς τὸ ὑποδοχῆναι, ἐξωθεν αὐτὴ μετὰ μαντικῆς.

^q Jamblich. ibidem infra de eadem agens p. 74. Τὰ τε λεγόμενα τῶν περὶ τῆς τῆς, καὶ ἡ τεινὴν ὅλων ἡμερῶν ἀσίσια, &c.

^r Plutarch. Lib. de Defectu Oracul. p. 679. His de causis Pythiæ corpus à rebus Venerèis castum, & totam ejus vitam prorsus à contagione & commercio alienigenarum remotam custodiunt.

^s Julius Pollux in Onomastico Lib. 1. cap. 1. §. 18.

not

not find so much as one, which in any manner whatever denotes, that Images spoke or appear'd to speak. All on the contrary do evidently signify, that they were Priests and Priestesses, who spoke by means of that Madness or Enthusiasm, with which they were inspir'd.

Fourthly, The Fathers do often oppose the Prophets of the true God to the Oracles of the false Gods of the Heathens; and they do not only never say any thing of this kind of Oracles, which is pretended to have been deliver'd by Images: But also by this Comparison, which they make of the true Prophets, with those that deliver'd Oracles; and by the differences which they mention between them, they shew clearly, that they knew no other Oracles among the Heathen, than such as were deliver'd by Priests, or receiv'd in a Dream. One of those principal Differences, which they observe in the former, concerning which we are now disputing, is that these false Prophets of the Devil, when they deliver'd their Answers, were by the Concession of the Heathens themselves, transported with Madness, wholly besides themselves, knowing neither what they did, nor what they said at that time: Whereas the true Prophets were always perfect Masters of themselves; and enjoy'd a great Tranquillity, and an intire Knowledge. Thus the Fathers of the Church, whom we cannot deny to have been well acquainted with all the kinds of Oracles, that were among the Heathens, having ne-

The Fathers never spoke of other Oracles, than such as were deliver'd among the Heathens, by the way of Madness, or by that of Dreams.

* Origen, Lib. 7. adv. Celsum. p. 334. Chrysost. in cap. 12. 1 ad Corinth. hom. 29. p. 430. Theodorit. adv. Gracos Serm. 10. de Orac. p. 633. Bassilius, init. Comment. in Isaiam p. 17, &c.

PART II. ver spoke of those which are attributed to Images, this is a certain Sign, that there never were any such.

All the Oracles, which we know any thing particularly, deliver'd their Answers by Priests or Priestesses.

Fifthly, If those Oracles, which we know a little more particularly, were all deliver'd by Priests or Priestesses; (I always except those that were deliver'd in a Dream, which do not belong to the present Question) is not this a great Inducement to believe, that all the rest, which we do not know, or only know the Names of, were deliver'd in the same manner, and in no wise by Images? Now the Oracles of *Delphos*, *Dodona*, *Ammon*, *Branchida*, *Clavos*, and *Apollo* surnam'd *Diriodota* in the Country of *Argos*; those others of *Apollo* at *Patara* in *Lycia*, at *Tegyra*, at *Hieræa* near the *Meander*, on Mount *Soracte* near *Rome*, and of *Apollo Hysius* in *Bæotia*: and those of the Goddess *Tellus* at *Ægyra*, and of *Jupiter Belus* at *Thebes*: All these Oracles, I say, were deliver'd by Priests or Priestesses. Profane Authors " expressly say this, on account of some Particularities observ'd in them, which they thought themselves oblig'd to mention. We may therefore conclude also from thence, that the other Oracles, which we know only by name, were deliver'd in the same manner; tho' Authors do not say it expressly; because the Priests and Priestesses who deliver'd them, had nothing particular which deserv'd to be remark'd.

" Vide plerosq; illos Autores supra relatos, & de Patara Oraculo Herodotum Lib. 1. c. 33. p. 46. de Tegyrao in Locride, Plutarchum in Pelopida. p. 521. De Hieræo, Livium Lib. 8. Decadis 4. De Soracteo, Virgil. Æneid. Lib. 11. p. 785. & Strabonem Lib. 5. p. 226. De Oraculo Apollinis Hysii, Pausaniam in Bæot. p. 545. De Jovis Belii Orac. Herodot. Lib. 1.

Sixthly,

Sixthly, Some Heathen Authors, as *Livy**, Chap. XNI. *Valerius Maximus*, and *Plutarch* mention, as we have said, two or three Occasions, in which Images have spoke. But these Authors are not here speaking concerning Oracles; and what they pretend these Images said, was nothing less than Predictions of Things to come. The Statue of *Juno* being ask'd in merriment by a Soldier, whether she would be carry'd to *Rome*, answer'd him, that she would. One of *Fortune* said to the *Roman* Ladies, who had dedicated it, "You have dedicated me in all the Formalities. *Valerius Maximus* reckons this among the Miracles and extraordinary Prodigies. Would he have done this, if Oracles, which were so common, had been deliver'd in the same manner? Or would not he in the same place have brought some like Instance, drawn from these sorts of Oracles? *Livy*, as we have seen, looks upon these Stories, as Fables; he who owns Oracles, and speaks of them with Esteem. *Plutarch* says, that this appears to him very hard to be believ'd, and indeed absolutely impossible. These two Stories therefore, and others like them, if there be any, are of no Service to prove, that there were Oracles deliver'd by Images: On the contrary they shew, that there were none, which were deliver'd in this manner: for if there had been any, *Plutarch*, who was no stranger to any thing in *Pagan* Antiquity, particularly to whatever concern'd Oracles, would have known something of it; and never have said as he has done, that it was absolutely impossible, that an Image

Some Authors relate, that Images have spoke; but not, that they deliver'd Oracles. They look upon this, either as an extraordinary Prodigy, or as a Fable, and a thing absolutely impossible.

* Titus Livius, Valerius Maximus, Plutarchus locis supra relatis in Parte I. cap. 10. p. 58, 59, 60.

PART II. should speak; and that God himself was not able to speak, but by an organiz'd Body; whereby he evidently disowns all Oracles, but such as were deliver'd by Priests or Priestesses.

CHAP. XIV.

An Answer to some Objections, which may be made upon this Subject, and to those of the Defender of Mr. de Fontenelle.

Seventhly, From whence then does it proceed, that some profane Authors, as well as some of the Fathers of the Church say, that Images or Idols deliver'd Oracles, and foretold things to come? It is, I presume, these abridg'd and metaphorical manners of speaking, that have given rise to this Notion, against which I am disputing. But to undeceive us herein, we need only consider, that the Heathen Authors, who express themselves thus, speak according to the Opinion they were of, that their Dei-

* I have in the first Part produc'd Passages of Arnobius, Minutius Felix, Athenagoras, &c. which shew, that the Heathens had this Opinion of their Idols. I here add the Testimony of Porphyry, who after having explain'd, with what Materials, under what form, and with what Symbols the Images of the Gods were to be represented, in order to invite the Gods to them, says that then they really dwell in them, and are contain'd therein, as in a holy Place; for, adds he, it is not possible for them to dwell upon Earth, unless it be in a holy Place: But, continues he, such is an Image, which represents a Deity. Take away this representation, and at the same time you destroy the Band, which detain'd the Deity upon Earth. Καὶ εἰσιν οἱ ἐν ἱερῷ χρεώ τῇ ὑποκειμένη εἰκόνι. ὃ γὰρ ἐπὶ γῆς οὐκ ἔστι, ἀλλ' ἐπὶ γῆς ἱερῆς ἐδωμένῃ ἱερῶ. ὃ, ἢ εἰκόνα φέρουσα θεῶ, ἢς ἀρθεῖον, λέγουσιν τὸ κεῖν ἐπὶ γῆς τὸ θεῖον. Porphyr. apud Euseb. Lib. 5. Præp. Evang. cap. 15. p. 203. It is in maintenance of the same Opinion, that Iamblichus wrote a Book, by which he shew'd, that Idols were divine, and fill'd with a divine Substance; as we learn from Photius; Bibliothec. cod. 216. where he speaks of the Book, which Philoponus a Christian Philosopher had writ to refute that of this Heathen. Ἐστὶ δὲ ὁ Ἰαμβλῖχος θεοῦ δεικτε δειξά τὰ εἰδωλά (ταῦτα γὰρ ὑποβάλλει τὸ θεο-

ματι

ties dwelt in the Images; and that it was by the Inspiration of these very Deities; that their Priests or Priestesses deliver'd Oracles. Thus by a manner of speaking, which we our selves very often use, they attributed to the Image an effect which came from the Deity, whom they believ'd to dwell in the Image; and consider'd as making one and the same thing with it. The Fathers of the Church do also speak sometimes in the same manner; with this difference however, that they were persuaded, that these pretended Deities, which resided in Idols, and made their Priests and Priestesses deliver

Abridg'd and metaphorical manners of speaking have given rise to the Notion, against which I am disputing. Instances of these manners of Expression.

μασι. ὁ ἀρχιερεὺς καὶ οἱ ἱερεὶς μετὰ τοῦ ἀνδρὸς. Lastly, St. John Chrysostome, Hom. 40. p. 366. explaining these words of the Apostle St. Paul, 1 Cor. 8. 4. We know that an Idol is nothing in the World; says, that the Apostle does hereby confute those of the Heathens, who worshipp'd Idols, though they own'd nothing in them, but the Matter of which they were made; and to undeceive them of their gross Error, he shews them, that Idols thus consider'd are nothing. And that afterwards by these words which follow. And that there is none other God but one, he refutes the Philosophers who maintain'd, that certain Powers, which they call'd Gods, dwelt in these Idols; and shews them, that they also are mistaken; since there is only one true God. St. John Chrysostome had begun this Discourse with an explication of the true Notion, which we ought to have of Idols; saying, that they are nothing in reality but Stones and Devils. Οὐκ ἔστιν ἐν αἰσθητῇ; ἐν ἑστὶ ἔρανα; ἔστι μὲν, ἀλλ' ἐν ἑχθρὰ τινὰ ἰσχυρὰ. ἐστὶ δὲ θεοὶ εἶναι, ἀλλὰ λίθοι καὶ δαίμονες. I do not think, after all I have said upon this Subject in several Passages of this Book, that we can yet doubt, but that among the Heathens some worship'd their Images themselves as Gods, and others believ'd, that their Deities were shut up in them. Thereby we shall be more and more convinc'd of the Ignorance and Malice of those among the Protestants, who to find in that honour paid to the Images of Saints by the Roman-Catholicks, I know not what chimerical Conformity with the Idolatry of the Heathens, have maintain'd, that these did not worship their Idols in themselves, nor acknowledge any Divinity in them.

PART II.

Oracles, were real Devils. Let us bring an instance or two of these manners of Expression. St. *Jerome* in his Commentaries upon the Prophet *Isaiab*, treating of the silence to which the Heathen Oracles had been reduc'd, after the Incarnation of the Son of God, uses these words, "Where now is the *Apollo* of *Delphos* surnam'd *Loxias*? He of *Delos*, of *Claros*, and all those Idols, which have deceiv'd the most powerful Kings, by promising to foretel them things to come? If any one answers (says he a little after) that Idols have foretold many things; let him know, that they always join'd Falshood with Truth. Taking things literally one would believe, that St. *Jerome* pretended, that the Idols themselves, or the Images deliver'd Oracles, and foretold things to come: But by the sequel we see clearly, that by the Idols he means the false Deities, that is to say the Devils, who resided in the Idols, and inspir'd the false Prophets that deliver'd Oracles. And in Fact, for instances of these ambiguous and lying Oracles, of which he speaks, he produces those which were deliver'd to *Crasus*, and to *Pyrrhus* by *Apollo* of *Delphos*: Now all the World knows, that it was not the Image it self of

Hieronym. Comment. in cap. 42. Isaiz. p. 138. Hoc autem significat, quod post adventum Christi omnia idola conticuerint. Ubi *Apollo* Delphicus, & *Loxias*, *Delius*q; & *Clarius*, & cetera idola futurorum scientiam pollicentia, quæ reges potentissimos deceperunt. — Quod si aliquis dixerit multa ab idolis esse prædicta: hoc sciendum, quod semper mendacium junxerint veritati; & sic sententias temperarint, ut seu boni seu mali quid accidisset, utrumq; possit intelligi. Ut est illud *Pyrrhi* regis *Epirotarum*: Aio te, *Æacida*, Romanos vincere posse.

Et *Craſi*, *Cræſus* transgreſſus *Halym* maxima regna perdet.

Apollo,

Apollo, but a Priestess that deliver'd Oracles at *Delphos*. 'Tis thus that *Valerius Maximus*², speaking of the Oracle deliver'd by that very Priestess of *Delphos* to the *Proconsul Appius Claudius*, calls it an Oracle deliver'd by the Mouth of *Apollo* himself; because whatever that Priestess said, when she was in a fit of her Enthusiasm, past for the saying of *Apollo* himself, who possess'd her and made her speak. This Author expresses himself in the same manner, that we do every Day, when we attribute to the Devil, what those say, who are actually possess'd by him.

The Author of the Books ascrib'd to *Mercurius Trismegistus* (who I am persuaded, was a

Heathen,

Another instance taken from the Books ascrib'd to *Mercurius Trismegistus*.

² *Valer. Maximus Lib. 1. cap. 8. N. 19. p. 58. Atque hoc hominis tantum: illud autem ore ipsius Apollinis editum, quo Appii interitum veridica Pythica vaticinationis fides præcurrit.*

³ *Mercur. Trismeg. in Asclepio apud Augustin. Lib. 8. de Civit. Dei cap. 23. Tum ille, statuas, inquit, O Asclepi, videsne, quatenus tu ipse diffidas? Statuas animatas, sensu & spiritu plenas, tantaq; facientes & talia: Statuas futurorum præcias, eaque sorte, vate, somniis, multisq; aliis rebus prædicentes: imbecillitates hominibus facientes, easque curantes, tristitiam lætitiâq; pro meritis. I made use of the Benedistine Edition, where this Passage, which is corrupted in all the other Editions, is perfectly well restor'd upon the Authority of MSS, and that of the Author of this Book himself. Farther this Heathen says clearly in this very Book, that the Power of doing Good and Evil, which the Idols had, came from Dæmons, which Men had found the Secret to make enter into these Idols, on purpose to exalt them into Gods: Invenerunt artem (Proavi nostri) quâ efficerent Deos: Cui inventæ adjunxerunt virtutem de mundi naturâ convenientem; eamque miscentes, quoniam animas facere non poterant, evocantes animas dæmonum vel angelorum eas indiderunt imaginibus sanctis divinisq; mysteriis, per quas idola bene faciendi & male vires habere potuissent. St. Augustine says thereupon: Nescio utrum sic confiterentur ipsi dæmones adjurati, quomodo*

PART II. Heathen, and no Christian) expresses himself in the same manner concerning Images. "Do not you see, says he in his Dialogue with *Asclepius*, Do not you see, *Asclepius*, so as to be sufficiently convinc'd of it, that the Images are animated; that they are full of Life and Sense; that they work so many and great Wonders? Images that foreknow things to come, and foretel them by the means of Lots, of Diviners, of Dreams, and in many other manners: that send Diseases to Men, and cure them; that occasion them Joy or Sorrow according to their deserts. Who would not believe, in reading the first Lines of this Passage, that this Author would have us understand, that the Images themselves deliver'd Oracles? But what he adds, saying, that it is by the means of Lots, of Priests, and of Dreams, that they deliver'd them, makes us perfectly comprehend what he means; and that he does not pretend, that the Images themselves spoke; but only that it was the Deities which dwelt in them, that made the Priests speak; sent Dreams; dispos'd Lots; caus'd Diseases; and afterwards cur'd them.

An Objection of the Author of the Remarks.

Our Critick who believes also^b, that there were Images which deliver'd Oracles of themselves, and not by the Priests; objects a Passage against me, taken from the Book *de Deu Syrii*,

modo iste confessus est. You may see all that the same Father adds upon this Subject, ibid. Lib. 8. cap. 24. & cap. 23. where he perfectly explains the Opinion, which the Heathen Philosophers had of their Idols; and for what reason they worshipp'd them as Gods.

^b The Author of the Remarks upon the twelfth Chapter of the first Part of the Answer, p. 208.

which

which is among *Lucian's Works*; where it is Chap. XIV. said, that among other Wonders which were seen in the Temple of that Goddess, the Images did sweat and stir of themselves, and deliver Oracles. But though the Author of this Book had not explain'd himself, yet ought we to examine, how these Images deliver'd Oracles: Whether it were of themselves, and by speaking that they deliver'd them; or by Priests inspir'd by the Deity residing in these Images. Now all that I have said hitherto shews clearly, that the Idols which deliver'd Oracles did not speak at all themselves; nor appear to speak. But the Author of the Book *de Deâ Syriâ*, explains himself perfectly well: For speaking a little after of the Image of *Apollon*, which is the very same, or at least one of those, of which he had said before, that they sweated, and stirr'd of themselves, and deliver'd Oracles: He says in express words^a, to explain the particular

The Authority which he cites does clearly condemn him,

^a *Lucian de Syriâ Deâ. p. 1059. Καὶ δεδιὶ ὃ καὶ ἐλὰ αὐτοῖσι ἐμφανέες· ἰδρώς γὰρ δὴ ὦν ὡς αἱ (οἱσι) τὰ ἔξωτα, καὶ κινέσθαι καὶ χρυσμφορεῖν.*

^d *Idem. ibid. p. 1072. Πρῶτα δὲ τῆς μανθίνης ἐπιμνήσομαι· μανθίνια πολλὰ μὲν παρ' Ἑλλήσι, πολλὰ δὲ καὶ παρ' Ἀσσυρίοισι· τὰ δὲ καὶ ἐν τῇ Λιβύῃ, καὶ ἐν τῇδε Ἀσίῃ πολλὰ ἔστι· ἀλλὰ τὰ μὲν, ὅτε ἱερῶν ἀνδρῶν ὅτε προφητῶν οὐκ ἔχον· ὅδε δὲ, αὐτοὶ τε κινέουσι, καὶ τῇ μανθίνῃ ἐς τέλος αὐτοερέει· τρεῖς δὲ αὐτῆς τοιοῦτοι, οἳ τ' ἀν' ἐβέλθοι χρυσμφορεῖν, ἐν τῇ ἑδρῇ πρῶτα κινέουσι· οἳ δὲ μὴ ἱερεῖς αὐτίκα αἵρουσι· ἢν δὲ μὴ αἵρωσι, ὁ δὲ ἰδρῶς, καὶ ἐς μέσον ἔτι κινέουσι· εὐτ' ἂν δὲ ὑποδυνάτες φέρωσι, ἀγχοφείας, πάντη περὶ δυνάμεως, καὶ ἐς ἄλλον δὲ ἐτέρου μεταπηδῶν. Τέλει δὲ Ἀρχιερεὺς ἀνίστασθαι ἐκέρχεται μὴν περὶ ἀπάντων περὶ σμμάτων, ὁ δὲ, ἢν τι μὴ δέλῃ ποιέεσθαι, ὅπως ἀναχωρεῖ, ἢν δὲ τι ἐπαινέῃ, ἀγχοφείας εἰς τὸ πρῶτον τοῦ προσηγορεύοντος, οὐκ ὡς δὲ ἡνιοχέων· ἔτω μὲν ὡς αἰετοὶ τὰ θεοφάνα, καὶ ὅτε ἰδρὸν περὶ σμμά ἐδέρ, ὅτε ἰδρὸν τότε ἀνδρῶν ποιέουσι.*

manner

PART II. manner, in which it deliver'd Oracles : " That
 " all the Oracles of *Greece*, as well as those of
 " *Egypt*, *Lybia*, and *Asia*, only spoke by their
 " Priests, and Prophets. What can be said
 more plainly for the Opinion which I maintain?
 " Whereas, adds he, *Apollo* that was in this
 " Temple, deliver'd his Oracles by the diffe-
 " rent Motions he was seen to make : For,
 " (continues this Author, whom I believe to
 be *Lucian* himself, who in this Book had a mind
 to write according to the Style and Humour of
Herodotus) " when this Image intends to deli-
 " ver Oracles, *ἑνὸς ἑστέον*, immediately it stirs
 " upon its Pedestal : then the Priests strait
 " way take it up ; for if they did not do so,
 " it would sweat, and shake its self, and ad-
 " vance of its own accord. Next when they
 " carry it upon their Shoulders, it makes them
 " go on all sides ; sometimes moving its self to
 " the Right, sometimes to the Left. Last-
 " ly, The Chief Priest presenting himself be-
 " fore it, asks it Questions concerning all sorts
 " of Subjects ; and when it disproves of them,
 " it retires backward : And when on the con-
 " trary it approves them, it comes forward ;
 " and makes those who carry it, advance. It
 " is thus, that it delivers its Oracles ; and no
 " Affair either sacred or prophane is taken in
 " hand, without having first consulted this
 " Image in this manner. This is what the
 Author of the Book *de Syria Deâ* says, which
 our *Critick* without doubt would not have ob-
 jected to me, if he had read it with attention ;
 since he would have easily perceiv'd, that this
 Author does not in any wise say, that this Image
 spake in delivering Oracles ; but on the con-
 trary so positively affirms, that all the Oracles
 of *Greece*, of *Egypt*, of *Lybia*, and of *Asia*,
 were

were only deliver'd by the means of Priests and Priestesses. Chap. XIV.

He adds, * *That we find also in Mr. Van-Dale other instances of this nature, of Images which deliver'd Oracles; to which, says he, we might likewise add some, if that were necessary. He had done me a pleasure to have produc'd these kinds of instances: for I have found no other in Mr. Van-Dale, but that which I have just now explain'd; which is so far from proving any thing, that as we see, it most clearly condemns Mr. Van-Dale himself. It is true, that this Author does also in the same place cite a Passage of Philostratus, who says, That the Head of Orpheus deliver'd Oracles at Lesbos. But Mr. Van-Dale jests with us, when upon a like Expression he would persuade us, that it was this very Head or Skull of Orpheus, which was by Springs made to speak. He might pretend by the same reason, that it was the Tripus, and not the Priestess Pythia, that spoke and deliver'd the Oracles of Delphos; since Philostratus², as well as a great many other Authors often ascribe to this Tripus the Answers, which that Priestess deliver'd, when she was seated thereon. He might say the same thing of the Oaks, or the Basins of Dodona; of the Fountain of Claros; of that of Ammon; and of the greatest part of the other Oracles; to which Authors do ordinarily give, either the name of the false Deity that presided over them, or that of some one of the most remarkable particularities observ'd in them. Thus therefore Philostratus by this figurative Expression, which he uses ac-*

The explication of an Oracle, which Mr. Van-Dale believes to have deliver'd its Answers by the help of Orpheus's Skull, which they made speak by Springs.

* Bib. chois. ibid. p. 208.

¹ Van. Dale de Orac. ver. Ethnic. Dissert. 1. cap. 10. p. 216.

² Philostrat. Iconum L. 2. in Dodon. p. 829.

cording

PART II. cording to his manner, meant nothing more, than that there was in the Isle of *Lesbos* an Oracle, which bore the name of *Orpheus*; because it was thought, that this Head had been formerly driven thither by the Waves of the Sea; and that it was that, or rather *Orpheus* himself, that inspir'd the Priests, who deliver'd Answers there. But altho' this Head had utter'd Oracles of its self, which is false; and there had been Idols or Images which deliver'd them in the same manner; this would not justify Mr. *de Fontenelle*, who believ'd that all Oracles were deliver'd by the Mouth of Images: Nor would this make any thing against me; since I have affirm'd the contrary in my Book, only concerning the major part of these Oracles, and those that were most celebrated; which 'tis past all dispute were in Fact deliver'd by the Mouth of Priests or Priestesses. It is true however, that tho' I have carefully search'd for some instances of these Oracles deliver'd by the Mouth of Images, I have not been able to find any: nor do I believe, after all the Reasons and Authorities which I have now produc'd, that there ever were any so deliver'd. Of which I hope those Persons of Merit, who had some doubts, and also made me some Objections about it, will remain perfectly satisfy'd.

CHAP. XV. Let us return now to our *Critick*; who after having made many fruitless Efforts to give some

Of those Oracles,
which were deliver'd upon
Letters seal'd
up.

^a Clemens Alexandrin. in Admonit. ad Gentes. p. 9.
"Αδύλα τοίνυν ἄθεα μὴ πολυπραγμονεῖτε, εἰδὲ βαρύνων
σύμμαχα τερατείας εὐπλεα, ἢ λέειν δὲ θεοπραγμάτων, ἢ τε-
ποδα Κιρραίων, καὶ Δοδωναίων χρησέων. Theodorit. Serm. 10.
de Orac. p. 632. "Ουτε γὰρ Κασαλίας παραφορδὶς τὸ ὕδωρ,
ἔτε Κολοφῶνθ' ἢ πηγὴ περθεαπίδ', ἐκ ὁ θεοπραγμάτων
λέειν μανθίει, ἐκ ὁ τελεπὺς ὁ Κιρραῖ' χρησιμολογεῖ, εἰ
τὸ Δοδωναίων χαλκαῖον ἀδολεχεῖ, &c.

like-

likelihood to those Impostures, by means of Chap. XV. which Mr. *de Fontenelle* has endeavour'd to explain this first sort of Oracles, which were deliver'd by the way of Enthusiasm; comes next to those, which were deliver'd upon seal'd Letters, and by the way of Dreams. As for the former, this was not a new sort of Oracles, different from those that were deliver'd by the way of Madness and of Dreams, as it seems Mr. *de Fontenelle* thought it: But only a particular manner of consulting these very Oracles, made use of, as I said, by such Persons, as were fearful of being impos'd upon, if they consulted them the usual way; and were willing to take all the Precautions, which they could imagine to prevent it. Our *Remarker* says upon this Occasion, that he has great difficulty to comprehend, how any one can in a manner apologize, both for those who consulted Oracles among the Heathens, and for those who deliver'd them; and find fault that the latter are treated as Impostors, and the former as Persons impos'd upon. It is the Interest of the Truth that obliges me to shew, that those who consulted Oracles, particularly upon seal'd Letters, were not impos'd upon. Who indeed would be so bold as to say this of the Emperor *Trajan*, who did in this manner consult the Oracle of *Heliopolis*; or rather chose by this Method to try the Divinity of it, before he would consult it concerning his Expedition against the *Parthians*? But in shewing that the Emperor *Trajan* was not impos'd upon, as our *Critick* pretends he was; nor all the rest of the Emperors, Princes, Philosophers, Magistrates, and others who consulted Oracles, I do not therefore make an Apology for them. I con-

It is not apologizing for those, who consulted Oracles among the Heathens, to shew that they were not such Fools, as to be impos'd upon by the grossest Illusions.

¹ Bib. chois. ibid. p. 261.

PART II. demn that criminal Passion, which they all had for knowing things to come. With the Holy Scripture I look upon as an Abomination, the Impiety of Diviners, Witches, false Prophets, and all such as consulted them. But at the same time I think it proper to make a full discovery, both of that and of the Malice of the Devil, who was the principal Author of it; and had by means of these diviners and false Prophets whom he inspir'd, effectually perverted almost all the Earth. Thereby knowing how great this disorder was; how universal and inveterate, we are much better appriz'd of the inestimable Benefit of the Incarnation of the Son of God, who has deliver'd us from all these Illusions of the Devil; and overthrown that cruel Tyranny, under which this evil Spirit formerly held the greatest part of Mankind enslav'd. We evidently perceive the accomplishment of our Blessed Saviour's Words, when he said, *Now shall the Prince ^k of this World be cast out*; and of that which the Apostle St. John has also said of our Saviour, ¹ *that he came to destroy the Works of the Devil*. And when we consider with what Success he has actually destroy'd them, by overthrowing Oracles and Idolatry; and the great change which he has made in the World, by the preaching of the Gospel, and by all the Wonders which accompany'd it; we cannot but own his Sovereign Power; and render him an eternal Tribute of Thanks, for so great a Benefit. This is the Advantage of well knowing the Heathen Oracles, and who were the true Authors of them.

What Advantage is drawn from knowing, to what degree the Devils had bewitch'd the Heathens by means of their Oracles.

^k Joh. 12. 31. *Now shall the Prince of this World be cast out.*

¹ 1 Joh. 3. 8. *For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.*

But

But to return to our Subject; however blind and superstitious the Heathens were, with regard to their Religion, and to their Oracles; we cannot say upon this account, that they were such Fools, and so stupid, that it was easy to impose upon them by human Fraud and Artifice. There is no Man on the contrary but knows, that there were among them very great Men in all Capacities; and that the *Greeks* and the *Romans* especially were most polite, learned, and intelligent Nations. Neither were they, as our Author says, *some of them deceiv'd, and some Deceivers*: But (as we must needs know) they were all almost equally of the number of the former, as well the idolatrous Priests, as all the rest; and he who seduc'd them, was not a Man, but the Devil.

The Greeks and the Romans were very knowing, and none but the Devil could make them so blind, as they were with respect to their Religion, as well the idolatrous Priests, as all the rest of them.

I need not stop long in confutation of what he says, to render the two Instances suspicious, which I brought of the Emperor *Trajan*, and of a Proconsul of *Cilicia*; who to secure themselves of the Truth, and prevent all manner of Fraud, did by seal'd Letters consult, the one the Oracle of *Heliopolis*, the other that of *Mopsus*. All that he objects against these two Instances may be reduc'd to these three Particulars. First, That the Facts are not certain. Secondly, That the Priests might possibly see thro' the seal'd Letters, what was contain'd in them. Thirdly, That they might cunningly open the Letters, and seal them again in the same manner. This last Explication is that of Mr. *de Fontenelle*, and Mr. *Van-Dale*; which I have confuted in my Answer, by shewing, that there is not the

CHAP. XVI
How the Author of the Remarks explains those Oracles, which were deliver'd upon seal'd Letters.

All these vain Explications confuted.

^a Bib. chois. ubi sup.

PART II. least Probability, that Persons who endeavour'd to over-reach the Oracle, and were no Fools; (as certainly *Trajan* was not, nor the Proconsul of *Cilicia*, supported by his *Epicureans*, whom our Author regards, as the most discerning of all the Philosophers;) should not have consider'd, that their Letters might be opened; and have taken measures to prevent it. The second Conjecture falls by the same Reason; and yet much more, in that it supposes, that the Letters we are speaking of were like ours, and of Paper, thro' which it was possible to read: But there was no such thing. They were Tablets of Wax, on which Men writ with a kind of iron Pen *, according to the usual manner, in which the Ancients wrote their Letters; as *Macrobius* ⁿ and *Plutarch* ^o give us to understand clearly, concerning those of *Trajan* and the Proconsul; both of them making use of the same word, which properly signifies Tablets. Now it is evident, that a Man cannot see thro' these sorts of Letters or Table-Books. With regard to the Certainty of the Facts, what Reason has he to reject the Authority of *Plutarch*

The Letters of Trajan, and of the Proconsul were written upon Tablets, and not upon Paper like to ours, thro' which one may read.

* Stylus.

ⁿ *Macrobius*. Lib. 1. Saturn. cap. 23. Locis descriptis in II. Parte Respons. cap. 10. p. 124. Et primum misit signatos CODICILLOS, ad quos sibi rescribi vellet. Deus iussit afferri chartam, eamq; assignari puram & mitti. Stupentibus Sacerdotibus ad ejusmodi factum; ignorabant quippe conditionem CODICILLORUM. Hos cum maximâ admiratione Trajanus excepit, quod ipse quodq; puris TABELLIS cum Deo egisset.

^o *Plutarch*. Lib. de Defect. Orac. p. 771. Loco in II. Parte Resp. cap. 10. p. 135. relato. Εισέπεμψεν ἀπὸ δ' ὁ Θεὸς, οἷον εἰς πολέμιον καὶ ἀσκόπον ἐναυδάσας, ἔχοντα κατὰ τὸν ἱστορικὸν ΔΕΛΤΟΝ. Et infra. p. 772. ὁ δ' ἱστορικὸς εἰπεῖν ἔπειλ' αὖ καὶ περὶ κωμῆσιν, καὶ τὸ ΔΕΛΤΟΝ ἀνοίξας, &c.

and *Macrobius*, who relate them? If either of them had produc'd any Instance in Favour of Mr. *Van-Dale's* Paradox, would he have rejected it? Nay would not he then have regarded these Authors, as Persons most worthy of Belief, and as very grave Writers, whose Exactness and Fidelity it would not be lawful to suspect? But, says he, ^p to suppose and desire it should be believ'd, as a thing certain, that nothing is either omitted, added, or chang'd in the Circumstances of these Facts, is to require what no body can grant with Safety. But then likewise to reject Facts affirmed by Authors most worthy of Credit, under a Pretence that there has been, or that there may have been something chang'd, or added, or omitted in the Circumstances; is not this to introduce Scepticism in Point of History; and to expose our selves to the Contempt and Indignation of all reasonable Men? For what Fact, or what History may we not reject upon the same Pretence? Why did he not without all these Evasions say, concerning these two Facts, what he says a little after concerning that, which *Tacitus* relates of the Oracle of *Claros*, ^q that he believes nothing of it. This is a short and compendious way of disentangling himself. Another Man might amuse himself in insisting at large upon the Reasons, which he has to doubt of certain Facts, related by ancient Authors. But as for our Critick, may not he say absolutely, and without alledging any Reasons, that he believes nothing of the matter? Is not his Authority great enough for this? And ought it not to prevail over that of

We ought not to reject Facts, related by Authors worthy of Belief, upon a Pretence, that there is something added or omitted in the Circumstances.

^p Bib. chois. ibid. p. 262.

^q Id. ibid. p. 264.

PART II. all the ancient Authors ; and oblige all the learned Moderns to submit to it without Reply ?

Among a few Oracles, which prov'd true, there were a great many false; because the Devils do not certainly foreknow things to come.

He remarks in general, with respect to Stories which have prov'd true ; that a million of others are suppress'd , which have not been confirm'd by the Event ; *whereas* , says he , *there should have been a Register kept of both, in order to compare them.* Here he requires a thing, that would have cost a prodigious deal of labour, and to very little purpose , especially at present : For who doubts , but that the greatest part of Oracles did not prove true ? And that among a few true ones, there were a great many false ? It is to no purpose, I see, to prove to our Critick, and others like him, that Devils do not know things to come ; and that all their Predictions are usually false and deceitful. It is to no purpose to quote them express Passages of the Fathers, which shew, that they were never of another Opinion. These Men will believe nothing of the matter ; but still imagine, that from the moment we maintain, that Devils were the Authors of the Heathen Oracles, we own at the same time, that they regularly foretold *future Events* ; and that the greatest part of their Answers never fail'd of being confirm'd by the Event. What is to be done with such Men ? We must e'en leave them in their Error , since they will not abandon it ; despise their frivolous Objections ; and go on without taking any notice of them.

* Bib. chois. ibid. p. 265.

* An Objection sent from Holland was this: It is to no purpose to say, I cannot give Devils the Power of Divining ; and I know not how a Jesuite, who hardly gives that Power to God, for

I come therefore to what our *Critick* says concerning those Oracles, which were deliver'd in a Dream; in which neither he nor Mr. *Van-Dale* will own any thing more, than the Imposture of idolatrous Priests. He brings four Conjectures for this; and endeavours at the same time to evade the Authorities and Facts, which I produc'd, and which shew that we must necessarily own in these, as well as in all the other Oracles, the Impostures and Illusions of the Devil. He first attacks the Inscription of *Gruter*, which speaks of divers Cures wrought by *Æsculapius*; and then the Authority of *Tertullian*, who does not deny the Truth of some of these Cures: But he says nothing of *Strabo*, whom I also produc'd, in proof of those pretended miraculous Cures, which were perform'd in *Egypt*, in the famous Temple of *Serapis*. Upon the Inscription he says, still giving us Conjectures and Possibilities instead of Arguments and Proofs, "that it may possibly have been made by Impostors, desirous to procure Reputation to *Æsculapius*, for some Advantage to themselves from thence. And as for *Tertullian*, that he may either have been too credulous, or have argued upon the Principles of the Heathen. Who denies that this was possible? But the business at present is to shew, that it was actually done; and to bring good Proofs of it: Otherwise we despise these Possibilities; and refer those who

CHAP. XVII.
Of Oracles
which were de-
liver'd in a
Dream.

The Author
attacks the In-
scription of
Gruter only
with frivolous
Possibilities.

for fear of shocking the Free-will of Men, can ascribe the Knowledge of future Contingencies to Devils. Can any one have read the Answer to the History of Oracles, or know any thing of the Sentiments of the Jesuites concerning the Prescience of God, and make such Objections?

¶ Bib. chois. ibid. p. 266.

PART II.

Besides this Inscription, there are a great many other Proofs of these Oracles deliver'd in a Dream by Æsculapius and Serapis.

Testimonies of Celsus,

Jamblichus,

make use of them, to the first Principles of Logick, to learn that they prove nothing.

But tho' our *Author* had gain'd his Point; and hereby render'd both this Inscription, and the Authority of *Tertullian* suspected, what good would this do him? Cannot I produce him a very great number of other Facts, and Authorities of the same nature with these, which he will never be able to overthrow with such feeble Artillery? Will he give the Lye to all those Authors, that have spoken of these kinds of Oracles, which were deliver'd in a Dream; and have related Examples of those pretended Miracles, which were wrought in the Temples of *Æsculapius*, and of *Serapis*? Will he make them all pass, either for credulous Persons, or for Impostors? if he will not believe *Tertullian*, because in his Opinion he was a *credulous Man*; let him at least believe the *Epicurean Celsus**, who was not credulous, and yet was perswaded of the Apparitions in a Dream, and of the wonderful Cures wrought by *Æsculapius*, as of a thing that was publick and notorious, and supported by the Testimony and Experience, both of the *Greeks* and *Barbarians*, that is to say, of all the World. Let him believe *Jamblichus*†, who affirms the same thing; and

* Origenes advers. Celsum Lib. 3. p. 124. Καὶ πάλιν ἐπὶ τῷ περὶ τοῦ Ἀσκληπιῦ λόγῳ, ὅτι πολὺ ἀνθρώπων πλῆθος Ἑλλήνων τε καὶ βαρβάρων ὁμολογεῖ πολλάκις ἰδεῖν, καὶ εἶτι δρᾶν, ἢ φάσμα αὐτὸ τοῦτο, ἀλλὰ θεραπείοντα καὶ εὐεργετήντα, καὶ τὰ μέλλοντα προλέγοντα, πισδεῖν ἡμᾶς ὁ Κέλσος ἀξιοῖ.

† Jamblichus Lib. de Myst. §. 3. cap. 3. p. 63. Οὕτως ἐν Ἀσκληπιῷ καὶ τὰ νοσήματα τοῖς θεοῖς δυνάμει παύει. διὰ δὲ τὰς τῶν νύκτων ὁπφανείων, ἡ ἰατρικὴ τέχνη σωῖται ἀπὸ τῶν ἱερῶν δυνάμεων — καὶ τί δὲ κατ' ἕκαστον ἐπεξιόντι μνησθῆναι καὶ ἡμέραν αἰὶ Συμπιπτόντων, κρείττονα τοῦ λόγου τῶν δυνάμεων παρεχομένων.

adds,

adds, that there had been, and still were done so many extraordinary things in this kind, as exceeded all, that he could say of them. Let him believe *Strabo* ², who, besides what I have cited from him in my *Answer* concerning *Serapis*, says, that the Temples of *Æsculapius*, which were at *Epidaurus* in the Isle of *Cos*, and at *Tricca*, were continually fill'd with sick Persons, who waited there for their Cure; and that a great number of Pictures were seen there, describing the different kinds of Diseases, which were thought to have been cur'd by this false Deity. Let him believe the Emperor *Marcus Antoninus* ³, who in the first Book of his *Moral*

Chap. XVII

Strabo,

The Emperor
Marcus Anto-
ninus,

² Strabo Lib. 8. Geogr. p. 374. Καὶ αὐτὴ δ' ἐκ ἄσχη-
μοῦ ἢ πόλεως (Ἐπίδωρος,) καὶ μάλιστα διὰ τὴν ἐμπόρευαν
τῆς Ἀσκληπιῶς θεραπεύειν νόσους παντοδαπὰς πεπισχυμένας,
καὶ τὸ ἐκεῖθεν πολλὰς ἐχούσας αἰτῆς τε καὶ καμνύσας, καὶ τὴν ἀνα-
κειμένων πινάκων, ἐν οἷς ἀναγεγραμμένα τυγχάνουσιν αἱ
θεραπεῖαι, καθάπερ ἐν Κῶς τε καὶ Τείκερ.

³ Not having the Greek Text of Marcus Antoninus, I shall give the Sense of it from the French Translation of Mr. and Madam D'Acier. Towards the end therefore of his first Book of Reflections. c. 17. p. 34, &c. this Emperor speaks thus. A great Sign also of the Care of the Gods for me, is that in my Dreams they have taught me Remedies for my Distempers, and particularly for the swimings in my Head, and my spitting of Blood, as that happen'd to me at Gajeta and at Crissa. Madam D'Acier in her Notes insinuates, that these Dreams might have been sent to Marcus Antoninus by the true God, whereupon she cites a Passage of Scripture: But there is no likelihood, that the true God would have appear'd to this Emperor under the Shape of *Æsculapius*, or of *Serapis*; and thereby authoriz'd that idolatrous Worship, which the Heathens paid to these false Deities. It is probable, that it was in Gratitude to *Serapis* for his good Remedies, that Marcus Antoninus caus'd divers Medals, which we find in Patin, to be struck in Honour of him; and that he also caus'd a Temple to be erected to him, of which this was the Inscription taken from Gruyer, pag. 85.

PART II. *Reflections*, among other Benefits, which he believ'd he had receiv'd from the Gods, says that a great Sign also of the Care which they took of him was, that in his Dreams they had taught him Remedies for his Distempers, and particularly for his Swimmings in the Head, and spitting of Blood. Let him believe *Alian*^b, who mentions three different wonderful Cures, wrought by the God *Serapis*. Let him believe

Alian.

SERAPIDI. DEO.
M. AVRELIVS. ANTONINVS.
PONTIFEX. MAX. TRIBVNIC. POT. X.
AEDEM.

He also erected a Statue to him, the Inscription of which, found upon its basis, was this,

SERAPI. SACR.
IMP. CAES. M. AVREL.
ANTONINVS AVG.
PIVS. FELIX. COS. IIII.

P. P.

We also find in the same page of Gruter two other Inscriptions, by which it appears, that in acknowledgment of the Cure vouchsaf'd by Serapis to the same Emperour, some private Persons adorn'd the Temple of this false God with Pillars.

^b *Alianus* Lib. II. de Animal. cap. 34, & 35. Κίωθ ὄνομα Σεραπίδων ἢ Σεραπιν ἰχθυῶς, ἐπιβλαβείας ὑπὸ τῷ πρῶτερον μὲν ἐρωμήνης, ὕστερον δὲ γαμήλης, καὶ ὡς ὄφρα φαγῶν, ὠδυνᾷτο, καὶ ἐαυτῷ κακῶς εἶχε, καὶ ἐπιδόξῃ τε διήξειεν ἦν. δεινὴ δὲ δεινὴ ὅς τῷ προσέταξε πελάγῃ μύρμιναν ζῶν, καθέναι δὲ τὴν χεῖρα εἰς τὸ ζώσιον. Καὶ ὁ Κίωθ πᾶθε, καὶ καθίσιν· ἢ δὲ, ἐμφύσα ἔχετο· ὑποπωμαίνῃ δὲ, καὶ τὴν νόσον τὴν ἐν τῷ νεανίᾳ συνέσπασεν. Ὑπὲρ τὴν μὲν δὲ δεινὴ Σεραπίδας ἡ μύρμινα αὐτῇ χρομήνῃ καὶ εἰς ἀκοὴν τὴν ἡμετέραν ἀφίκετο. Et cap. seq. Χρυσερμόν τε ἐπὶ Νέρωνος, αἷμα ἀνεμῆλα, καὶ τηκόμηνον ἥδην, αἷμα ταύρου πιόντα ἰάσατο αὐτὸς αὐτὸς ὁ θεός — Ἀτὰρ ἐν καὶ Βαβυλὶν τὴν Κρήτα εἰς νόσον φθίσεως ἐρπεσόντα, ἡλάνη τὴν τοσούτη κακῇ ὅς δὲ ὁ θεός εἰργάσατο, ὀνείων κρεῶν γαστρίων· καὶ προσέπεσε χυμῶς καὶ αὐτῷ ὡς τὸ ὄνομα τὸ ζῶν. ἔφατο γὰρ ὀνησιφόρον, οἱ ταύτῃ ἐσσεῖς τὴν Σεραπίαν καὶ ἰάσιν.

Julian

Julian the Apostat^c, who calls Jupiter to witness, that he himself was in the same manner cur'd in a Dream by *Æsculapius*. Let him believe *Eunapius*^d, who writes concerning *Ædesius*, that he knew most particularly, that this Philosopher did likewise in a Dream receive an Oracle in Hexameter Verse, which he found written in his Hand when he awoke. Lastly, Let him believe *Suetonius*^e and Suetonius,

Julian the
Apostat.
Eunapius.

^c Julian. Imp. apud Cyrillum Lib. 7. p. 235. Οὐ (Ἀσκληπιῶ) πανταχῶ γῆς ἔστι χρησεία, ἀ δίδωσιν ἡμῖν ὁ θεὸς μέλαινα χαλεπὴν δινεκέως· ἐμὲ γὰρ ἰάσατο πολλὰς Ἀσκληπιὸς κάμνοντα, παροδύσας σάκεα, καὶ τῶν μέστων ἔστιν ὁ Ζεὺς.

^d Eunapius in *Ædesio*. Interpr. Hadriano Junio. p. 41, 42. Solus restabat inter reliquos celeberrimi nominis *Ædesius*, qui per precationunculam cui fidebat maximè, ad divinationem seu hariolationem quandam confugit; ea fiebat per insomnium. Descenderat ad preces deus, & Hexametris versibus oraculum ediderat, quando diductis ille palpebris, adhuc metu conterritus, dictorum etiam immemor (quippe inenarrabilis ille & calicus versuum contextus, memoriâ dilapsus exociderat) puerum vocat, qui limpidam aquam ad extergendam faciem & oculos adferret. Puer lavam ejus manum plenam esse extrinsecus litterarum admonet: inspicit ille, idque divinitus factum deprehendit, manumq; suam veneratus, hujusmodi oraculum manui inscriptum reperit:

Parcarum in genibus fatalia pensa trahentum
Sors tibi stat vitæ: si degere in urbibus, inq;
Caribus est animus, famâ super æthera vives,
Quando voles juvenum divinas pascere mentes,
Sin Tauros, oviumq; greges tibi pascere curæ est,
Sic quoq; te aucturum caelestia numina spera.

^e Sueton. in *Vespasiano* cap. 7. Authoritas & quasi majestas quædam, ut scilicet inopinato & adhuc novo Principi, deerat: hæc quoq; accessit. E plebe quidam luminibus orbatus, item alius debili crure, sedentem pro tribunali pariter adierunt, orantes opem valetudinis, demonstratam à Serapide per quietem, restitutum oculos, si inspiciisset; confirmaturum crus, si dignaretur calce contingere. Cum vix fides esset rem ullo modo successuram, ideoq; ne experiri quidem auderet: extremò hortantibus amicis, palam pro concione utrumq; tentavit, nec eventus defuit.

PART II. *Tacitus* ^f, who affirm, that it was by reason of an Advertisment given in the same manner by *Serapis*, that the two sick Persons, of whom they speak in their Books, address'd themselves to *Vespasian* to be cur'd, and were actually cur'd by him; as these Authors witness, and as those who had been Eye-witnesses of it, did in their time affirm; when, as *Tacitus* says, they had no interest to lie. And can we doubt, but that this Advertisment, and these two pretended miraculous Cures, related with all their circumstances by these Historians, ought to be ascrib'd to the Devil, who was worshipped under the name of *Serapis*?

There is no reasonable way of explaining all these Testimonies and Facts, without owning the operation of the Devil in this kind of Oracles.

Now what I pretend to conclude from all these Authorities and Testimonies, (which I could yet augment; there being nothing which

^f *Tacitus* Lib. 4. *Histor.* c. 81. p. 422. Per eos menses, quibus *Vespasianus* *Alexandriæ* statos æstivis statibus dies, & certa maris opperiebatur, multa miracula evenêre, quæis cælestis favor, & quædam in *Vespasianum* inclinatio numinum ostenderetur: Ex plebe *Alexandrinâ* quidam oculorum tæbe notus genua ejus advolvitur, remedium cæcitatis exposcens gemitu, monitu *Serapis* Dei, quem dedita superstitionibus gens ante alios colit, precabaturq; principem ut genas & oculorum orbes dignaretur respergere oris excremento. Alius manu æger, eodem Deo auctore, ut pede ac vestigio *Cæsaris* calcaretur orabat — Igitur *Vespasianus* cuncta fortunæ suæ patere ratus, nec quidquam ultra incredibile, læto ipse vultu, erectâ quæ adstabat multitudine, jussa exequitur. Statim conversa ad usum manus, ac cæco reluxit dies. Utrumq; qui interfuere nunc quoq; memorant, postquam nullum mendaciopræmium. *However we are not to believe, that this Man's was a real blindness: neither Tacitus, nor the Physicians, with whom Vespasian advis'd, believ'd it to be so. There is no doubt, but this was precisely one of those ailments, which the Devil can cause, by disordering the Humours of the Body; and afterwards cure, by putting them into order again, as Tertullian, St. Cyprian, Minutius Felix, and Lactantius inform us.*

we oftner meet with in profane Authors) is Chap. XVII
 not, that all the sick Persons, who went to
 Sleep in the Temples of *Serapis*, or of *Æsculapius*,
 were heal'd; nor that they all did there
 in Dreams learn Remedies for their Distem-
 pers: On the contrary I do not doubt, but
 many of those, who imagin'd they had been
 cur'd by these false Deities, and gave publick
 Testimonies thereof by Inscriptions and Pi-
 ctures, were often mistaken; and attributed to
 the Power of *Serapis* or *Æsculapius*, what was
 only the effect of natural Remedies, of which
 they had made use; or of the strength of
 their Constitution. But what I always did,
 and do still pretend, is that these false Gods
 would never have been so universally believ'd
 among the Heathens to heal the Sick, by ap-
 pearing to them in a Dream, and prescribing
 them Medicines, if the Devil had not in Fact
 often concern'd himself in this matter; and
 under their Names, and in their Temples vend-
 ed a great number of Illusions and false Mira-
 cles; appearing in the Shape of *Serapis* and
Æsculapius; and healing certain Diseases; espe-
 cially such as he himself had caus'd, as the Fa-
 thers^s of the Church teach us. What I farther
 pretend,

^s Cyprianus Lib. de Idolorum vanitate. p. 14. Tertull.
 in Apolog. l. 22. p. 22. Lactant. Lib. 2. Divin. Instit.
 cap. 15. locis descriptis in II Parte Resp. cap. 11. p. 142,
 143. His adjunge Eusebium Lib. 5. de Præp. Evang. cap. 2.
 p. 181. cujus hæc sunt verba. Καὶ ὅτι διὰ χειρὸς αὐτῶν
 δαίμονος ἐκέρχεται ἀφανῶς αὐτοὶ λυμαινόμενοι, πάλιν
 οἱ αὐτοὶ διὰ τοῦ αὐτοῦ ἀνέσειας ἐλάβετε τὴν παθὴν
 νόσον. Audiendus præterea Tatianus (Orat. adv. Græcos,
 p. 157.) Simul cùm Justino Martyre ab eo laudato. Οἱ
 θεράποντες δαίμονες, τέχνην ὅτι τὸ ἀνθρώπου αἰχμαλω-
 τίσουσιν.

PART II. *Tacitus* [†], who affirm, that it was by reason of an Advertisement given in the same manner by *Serapis*, that the two sick Persons, of whom they speak in their Books, address'd themselves to *Vespasian* to be cur'd, and were actually cur'd by him; as these Authors witness, and as those who had been Eye-witnesses of it, did in their time affirm; when, as *Tacitus* says, they had no interest to lie. And can we doubt, but that this Advertisement, and these two pretended miraculous Cures, related with all their circumstances by these Historians, ought to be ascrib'd to the Devil, who was worshipped under the name of *Serapis*?

There is no reasonable way of explaining all these Testimonies and Facts, without owning the operation of the Devil in this kind of Oracles.

Now what I pretend to conclude from all these Authorities and Testimonies, (which I could yet augment; there being nothing which

[†] Tacitus Lib. 4. Histor. c. 81. p. 422. Per eos menses, quibus Vespasianus Alexandria statos æstivis statibus dies, & certa maris opperiebatur, multa miracula evenēre, quæ celestis favor, & quædam in Vespasianum inclinatio numinum ostenderetur: Ex plebe Alexandrinâ quidam oculorum tabe notus genua ejus advolvitur, remedium cæcitatæ exposcens gemitu, monitu Serapis Dei, quem dedita superstitionibus gens ante alios colit, precabaturq; principem ut genas & oculorum orbes dignaretur respergere oris excremento. Alius manu æger, eodem Deo auctore, ut pede ac vestigio Cæsaris calcaretur orabat — Igitur Vespasianus cuncta fortunæ suæ patere ratus, nec quidquam ultra incredibile, læto ipse vultu, erectâ quæ adstabat multitudine, jussa exequitur. Statim conversa ad usum manus, ac cæco reluxit dies. Utrumq; qui interfuere nunc quoq; memorant, postquam nullum mendacio præmium. *However we are not to believe, that this Man's was a real blindness: neither Tacitus, nor the Physicians, with whom Vespasian advis'd, believ'd it to be so. There is no doubt, but this was precisely one of those ailments, which the Devil can cause, by disordering the Humours of the Body; and afterwards cure, by putting them into order again, as Tertullian, St. Cyprian, Minutius Felix, and Lactantius inform us.*

we oftner meet with in profane Authors) is Chap. XVII not, that all the sick Persons, who went to Sleep in the Temples of *Serapis*, or of *Æsculapius*, were heal'd; nor that they all did there in Dreams learn Remedies for their Distempers: On the contrary I do not doubt, but many of those, who imagin'd they had been cur'd by these false Deities, and gave publick Testimonies thereof by Inscriptions and Pictures, were often mistaken; and attributed to the Power of *Serapis* or *Æsculapius*, what was only the effect of natural Remedies, of which they had made use; or of the strength of their Constitution. But what I always did, and do still pretend, is that these false Gods would never have been so universally believ'd among the Heathens to heal the Sick, by appearing to them in a Dream, and prescribing them Medicines, if the Devil had not in Fact often concern'd himself in this matter; and under their Names, and in their Temples vend- ed a great number of Illusions and false Mira- cles; appearing in the Shape of *Serapis* and *Æsculapius*; and healing certain Diseases; espe- cially such as he himself had caus'd, as the Fa- thers^s of the Church teach us. What I farther pretend,

^s Cyprianus Lib. de Idolorum vanitate. p. 14. Tertull. in Apolog. l. 22. p. 22. Lactant. Lib. 2. Divin. Instit. cap. 15. locis descriptis in II Parte Resp. cap. 11. p. 142, 143. His adjuuge Eusebium Lib. 5. de Præp. Evang. cap. 2. p. 181. cujus hæc sunt verba. Καὶ τὴν διὰ χειρὸς τοῦ πατρὸς ἰατρίας, θεραπεύειας τε ζωμάτων, ἀλλὰ διὰ τὴν οἰκίαν αὐτοῦ δαιμονικῆς ἐνερσεῖας ἀφανῶς αὐτοὶ λυμαινόμενοι, πάλιν οἱ αὐτοὶ διὰ τὴν αὐτοῦ ἀνέσεως ἐλθέμενοι τὴν πατρὸς ἰατρίαν. Audiendus præterea Tatianus (Orat. adv. Græcos, p. 157.) Simul cùm Justino Martyre ab eo laudato. Οὐ θεραπεύουσι δαίμονες, τέχνην δὲ τοῦ ἀνθρώπου αἰχμαλω- τίζουσιν.

PART II. pretend is, that it is not otherwise possible with any appearance of truth, so as to satise a reasonable Mind, to explain what is so positively, and so unanimously affirm'd upon this Subject by prophane Authors; and above all, that nothing is worse invented, than those Drugs and Medicaments, as well as all the other Methods of Imposture, with which Mr. *Van-Dale* thought, he could explain these kinds of Oracles, which were deliver'd in Dreams.

Those Explanations confuted, which the Author of the Remarks gives of them.

Accordingly our *Critick* abandons them, as what cannot be maintain'd; and in their room substitutes others of his own Invention, which he thinks more natural, and more probable. He says therefore, ^b *That it may be Persons were suborn'd, who counterfeited themselves sick; or such as were really sick, were plac'd in the Temple of Æsculapius, and said, they had dream'd of that which the Priests, who might understand Physick, had advis'd them.* Our *Critick* is resolv'd to give us to the very last only chimerical Possibilities, instead of Proofs and determin'd authentick Facts, which we require of him. I say chimerical Possibilities; for is it a thing either possible or likely, that for two thousand Years no Man should ever have perceiv'd, that all these Persons, of whom he speaks, did only counterfeit themselves Sick, when in reality

τάτοις. Καὶ ὁ θαυμασιώτατος Ἰεσὶν θεοῦ ὁρθῶς ἡγεμών
 σεν εἰκέναι καὶ περιηρημένους ληστὰς. ὡς γὰρ ἐκείνοις
 ἐπὶ τῷ ζῶσθαι τινὰς. εἴτα καὶ αὐτὸς μετὰ τοῖς οἰκείοις
 ἀποκαθίσταν. ἔτω καὶ οἱ νομιζόμενοι θεοὶ τοῖς τινῶν ἐπιποι-
 ῆσαι μέλει, ἐπειδὴ δὲ ὁνείρων ἢ εἰς αὐτὸς πρᾶγμα δι-
 ὁρῶντες δόξαν, δημοσίᾳ καὶ τοιούτους περιέναι κηλεύσαν-
 τες, πάντων ὁράντων, ἐπειδὴ τὸ ἐξουσίαν ἀπολαύσωσιν,
 ἀποπλάττοντες καὶ καμνόντων, ἢ ἐπρᾶγμα διόσαντο νόσον περὶ
 γράφοντες, καὶ ἀνθρώπους εἰς τὸ ἀρχεῖον ἀποκαθίσταν.

^b Bib. chois. ibid. p. 266.

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they were in good Health ; or that those who really were Sick, were suborn'd by the idolatrous Priests, to tell Lies in favour of them ? Shall we believe, that the Emperors *Vespasian*, and *Marcus Antoninus* were suborn'd in the same manner, one to act his part in the Impostures of the Priests of *Serapis*, the other in so serious a Book, as that of his *Meditations*, to attribute the Cure of his swimmings in the Head, and spitting of Blood, to Dreams which he had never had ? Shall we believe, that all those Authors, who mention'd these kinds of Dreams and miraculous Cures, were in the pay of those idolatrous Priests ; and had universally made an agreement, to vend all the Fables, they should please to suggest to them ? Shall we believe, that those Persons of the first Quality, who according to the Testimony of *Strabo*¹, went to Sleep in the Temple of *Serapis*, which was at *Canopus*, to learn Remedies for their Distempers, or for those of their Friends, were also of the number of those suborn'd Counterfeits ? Shall we believe the same thing of the Generals of *Alexander the Great's* Army², who according to the Testimony of *Arian*,

He says nothing upon this Subject, but what is beyond all probability.

¹ *Strabo Lib. 17. p. 201. Κάνας θ' δὲ ὅτι πόλις ἐν ἑκκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας — ἔχουσα τὸ Σεράπιδος ἱερὸν πολλὴν ἀρίστην τιμώμενον, καὶ θεραπείας ἐκφέρειν, ὥστε καὶ τοὺς ἐλλοσιμαστάτας ἀνδρας πιστεύειν, καὶ ἐσκοιμάσθαι αὐτοὺς ὑπὸ ἑαυτῶν ἢ ἐτέρων. (συγγραφεὺς δὲ τινες καὶ τὰς θεραπείας, ἄλλοι δὲ ἀρείας τὴν ἐλαῦθα λογίαν.*

² *Arrianus Lib. 7. de Expedit. Alexandr. p. 499. Λέγουσι δὲ αἱ ἐφημερίδες αἱ βασιλικοί, ἐν τῷ Σεράπιδος ἱερῷ Πύθωνά τε ἐσκοιμηθέντα, καὶ Ἀττάλον, καὶ Δημοφῶντα, καὶ Πάριον. πρὸς δὲ καὶ Κλεομένην τε καὶ Μενίδαν, καὶ Σελάκον, ἐπερῶσαν τὸ θεόν, εἰ λῶν καὶ ἀμεινον Ἀλεξάνδρῳ, εἰς τὸ ἱερὸν τὸ θεῷ κομιθέντα, καὶ ἱκετεύσαντα θεοῦ πείσθαι.*

PART II. *Arian*, went to pass the Night in the Temple of the same God, which was at *Alexandria*, to know whether they should bring *Alexander* thither, to be cur'd of the Disease, of which he died? Or lastly, shall we believe the same thing of the *Ephori*, or other Magistrates of *Lacedaemon*, who as *Cicero*¹ relates, went to the Temple of *Pasiphaë*, to obtain prophetick Dreams, concerning the most important Affairs of their Republick?

Of all those, who have disputed against Oracles, there are none, that have had recourse to such miserable Shifts.

But how came it to pass, that the *Epicureans*, (who gave no Credit to any of these Dreams; but laugh'd at *Serapis* and *Æsculapius*, as well as all the other Gods) did not find out the Imposture of all these pretended sick Persons and counterfeits, suborn'd by the idolatrous Priests? How came the *Academicks*, who disputed sometimes for and sometimes against this Divination by Dreams, never to say, among other things which they object against it, that all these Dreams and Distempers were only such, as were bargain'd for before hand? Would the Heathens, as *Celsus* and *Julian* the *Apostat*, have ever dar'd as they have done, to object these kinds of Oracles against the Christians, and the pretended Miracles which were seen in them; if it had been possible therein to suspect all these Impostures, of which our *Critick* speaks? And would not the Fathers of the Church, as *Origen* and *St. Cyril*, who have confuted these two Calumnias

πείθεσθαι πρὸς τὸ θεῖον· καὶ ἡρώδης σήμερον τινα ἐν τῷ θεῷ, μὴ κομίζεσθαι εἰς τὸ ἱερὸν, ἀλλ' αὐτῷ μόνον ἐστὶν ἀμεινον, ταῦτά τε ἀπαγγεῖλαι καὶ ἑταίρους, καὶ Ἀλέξανδρον ἔπολιν ὕστερον ἀποθανεῖν, ὡς τὸ αὐτὸ ἦν ὅτι τὸ ἀμεινον.

¹ Cicero Lib. 1. de Divin. p. 4838. Atque etiam qui præterant Lacedæmoniis, non contenti vigilantibus curis, in Pasiphaæ fano, quod est in agro propter urbem, somniandi causâ excubabant, quia vera quietis oracula ducebant.

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tors, have made use of this so easy an Answer, Chap. XVII if it had had the least probability? Yet they say nothing of it; and *Origen* in particular is so far from saying, that the Sick, who went to Sleep in the Temples of *Æsculapius*, were Persons suborn'd by the Idolatrous Priests; and from looking upon the Cures ascrib'd to this false God, as Cheats and Counterfeits, that he owns to *Celsus*, that all this was possible; but adds, that we ought not upon this account to acknowledge *Æsculapius* to be a God; nor so much as a good *Demon*; "Because strictly speaking to cure Diseases was in it self a thing indifferent, which might as well agree with an evil Spirit, as with a good one: And besides among those who were said to have been cur'd by this false Deity, there were some known to be very wicked, and more worthy to be punish'd by the Gods, than to receive Blessings from them. From whence it might be judg'd, where *Æsculapius* and those like him were to be rank'd, whether among good or bad *Demons*."

The Christians never deny'd these Facts; but always attributed them to Devils.

Origen. Lib. 3. cont. Celsum. p. 124. "ἵνα δὲ καὶ ἰατρικὸν τινα δαίμονα θεραπεύειν (ῥήματα δὲ καλεῖται) Ἀσκληπιόν· εἶποι· ἂν πρὸς τοῦ θαυμαζούσης τὸ τοιοῦτο, ἢ τὸ Ἀπόλλωνος μανθεῖαν, ὅτι ἐπὶ μέσον ὄντων ἢ τὸ ῥήματων ἰατρικῶν, καὶ πρὸς τὸ πῶς ἐκείνους μόνον, ἀλλὰ καὶ φαύλους, μέσον δὲ καὶ ἢ πρὸς τὸ μέλλοντων προσήκουσιν· καὶ γὰρ πάντως ἐμφανὲς τὸ ἀσέβον ὁ προσήκουσιν· ὡς γὰρ ἐν πάσῃ ἐδαμῶς μὴ εἶσι φαῦλοι οἱ θεραπεύοντες, ἢ οἱ προσήκουσιν· πάλιν δὲ τῷ πρώτῳ ἐποδείκνυνται ἀσέβοι τινες, καὶ ἐμὰ καὶ τὸ ἀπολεπθῆναι τῶν θεῶν; ἀλλ' ἐν δυνάμει ἀσέβους ὑποδείξαι τοῦ θεραπεύοντος, ἢ τοῦ προσήκουσιν, πολλῶν καὶ ἀναξίων τῶν ἵν' θεραπεύεται λεγομένων· ὅς ἐκ αὐτῶν ὁ σοφὸς ἰατρὸς ὃν θεραπεύσαι ἠθέλησεν ἀκαθάρτους ζῶντας."

To

CHAP. XVIII.

What were
those Remedies,
which Æscula-
pius and Sera-
pis prescrib'd in
their Oracles.

Remedies pre-
scrib'd by Æs-
culapius.

To this first Explication, that our Critick gives of those Oracles, which were deliver'd in Dreams, and of which I have been now shewing the manifest absurdity; he adds a second, which is, that ^a sick Persons, who had spoke of their Distempers to many, and been advis'd by them of good Medicines, of which they had never made use, might afterwards Dream, that Æsculapius advis'd those Medicines. This Answer would not be quite so bad as the first, if the Medicines which Æsculapius us'd to advise, had been really good and in common use. But the case was quite contrary, as Tertullian^o observes; they were extraordinary and unheard-of Medicines; and such as in all appearance would rather do hurt than good. It was usually, as the Emperor Marcus Antoninus^p testifies, to ride a Horse-back, to go into the cold Bath, or to walk bare-foot. These, we see, were excellent Remedies; and very proper to be prescrib'd to all sorts of sick Persons. In like manner what a sort of Remedy was that, which the Inscription of Gruter, says, was order'd by the same Æsculapius to the blind^q Man nam'd Caius, of whom

^a Bib. chois. ubi sup.

^p Tertull. Apolog. cap. 22. p. 22. Benefici planè & circa curas valetudinum. Lædunt enim primò, dehinc remedia præcipiunt ad miraculum nova, sive contraria, post quæ desinunt lædere, & curasse creduntur.

^p Marc. Antonin. Reflections Morales, Lib. 5. c. 1. p. 123. As we say usually, that Æsculapius orders the Sick to ride a Horse-back, to bathe in cold Water, or to walk bare-foot, — orders does properly signify, disposes and chuses the means most proper to restore Health.

^q Gruter. Inscript. pag. 71. Hisce diebus Caio cuidam cæco oraculum edidit. Veniret ad sacrum altare & genua flecteret: à parte dextrâ veniret ad lævam, & poneret quinq; digitos

whom that Inscription first speaks? It was to approach the Altar, and kneel down; then to pass from the right side to the left; to put his five Fingers upon the Altar, lift up his Hand, and lay it upon his Eyes. Is it possible to advise a more specifick Remedy for Blindness? And ought we to be surpriz'd after this, if this pretended blind Man recover'd his Sight? The other Remedies prescrib'd by the same false Deity, and mention'd in the same Inscription, are no less common, tho' they be less surprizing. To *Lucius*, who had a violent Pain in his Side, and was given over by the Physicians, he prescribes, that he should take Ashes from the Altar, mix them with Wine, and apply them to the Part affected. *Julian*, who was troubled with spitting Blood, and was also given over by all the World, he orders for three Days together to eat Pine-apples with Honey. Lastly he bids another blind Man, nam'd *Valerius Aper*, to take the Blood of a white Cock with Honey, and apply it likewise for three Days to

digitos super altare, & elevarer manum, & poneret super proprios oculos. Et rectè vidit, populo præsente & congratulante quòd grandia miracula fierent sub Imperatore nostro Antonino.

* Gruter. ibid. Lucio affecto lateris dolore & desperato ab omnibus hominibus, oraculum reddidit Deus. Veniret, & ex Tribomo tolleretur cinerem, & una cum vino commisceret, & poneret supra latus. Et convaluit, & publicè gratias egit Deo, & populus congratulatus est illi. Id. ibid. Sanguinem Revomenti Juliano desperato ab omnibus hominibus, ex oraculo respondit Deus. Veniret, & ex Tribomo caperet nucleos pini, & comederet unà cum melle per tres dies. Et convaluit, & veniens publicè gratias egit, præsente populo. Ibid. Valerio Apro militi cæco oraculum reddidit Deus. Veniret, & acciperet sanguinem ex gallo albo, admiscens mel & collyrium conficeret, & tribus diebus uteretur supra oculos. Et vidit, & venit, & gratias egit publicè deo.

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PART II. his Eyes: After which this blind Man at the expiration of three Days, did not fail of being cur'd, as well as all the rest. Such were the Remedies of *Æsculapius*, of which our Author pretends, that the Sick might very naturally dream in their Sleep, after their Friends had advis'd them to make use of them.

Remedies pre-
scrib'd by *Serapis*.

Those of *Serapis* were no less admirable; and we may judge of them by those two sick Persons, who by the Order of this false God address'd themselves to *Vespasian* to be cur'd. The one, who pass'd for a blind Man, was to beg *Vespasian* to spit into his Face; and the other, who was lame of his Hand, was to desire the Favour of him, that he would be pleas'd to tread upon it. Who does not see how very proper these Remedies also were, to cure both the one and the other? Was it possible to advise them to any better? And must not they of necessity, after having made use of them as the Oracle directed, be infallibly cur'd, as it actually happen'd?

Those which the same Deity prescrib'd to the three sick Persons, of whom *Ælian* speaks, were very near of the same kind; and if they were not absolutely pernicious, they were at least very new and extraordinary. The first who had eat Serpents Eggs, and was in danger of dying of it, was cur'd by means of a Lamprey, which he bought by the Order of *Serapis*, and made it bite his Hand. The second, who spit Blood, was cur'd by drinking the Blood of a Bull, tho' that had been always taken for

* Tacitus Lib. 4. Hist. cap. 81. Suetonius in Vespasiano cap. 7. locis supra descriptis p. 249, 250. *Ælian*. Lib. 11. de Animalib. loco pariter superius relato. p. 248.

* Plinius. Hist. Nat. Lib. 27. c. 9. Plutarch. in Themistocle p. 232, &c. Cicero L. de clar. Orator. p. 498.

a very dangerous Poison. The third, who was troubled with the *Pthifick*, was perfectly restor'd to his Health, after he had eat the Flesh of an Ass, according to the Direction of the same Oracle. What pity it is, that we do not still make use of all these Medicines? We should see without doubt still at this day as wonderful Effects of them as heretofore. Should not our Author endeavour to restore them to their ancient Repute, since he thinks it is to the Goodness of them, and their natural Vertue, and not to the Imposture of Devils, that we ought to attribute all the marvellous Cures, which were wrought in the Temples of *Serapis* and *Æsculapius*?

Indeed he is so perswaded of the Truth of these two Explications, which he has now made, that without this he thinks, we cannot avoid falling into great Inconveniences; and these he immediately lays before us. "If this had not been, says he, no Books would have been able to contain the Cures wrought by Devils, in all the Places where *Æsculapius* had Temples. But who told him, that the Devils did always succeed in the Cures, which they took in hand; and which ought rather to be call'd Illusions and Impostures? Who told him, that they can cure all sorts of Maladies; and altho' they could, that God did always permit them to do it? For my part I believe with the Fathers of the Church, that the Diseases which they ofteneft cur'd, were those which they themselves had caus'd, when God had given them his Permission, without which they can do nothing. Let not our Critick therefore be surpriz'd, that Authors

Inconveniences which the Author thinks to find in the Opinion of the Fathers concerning Cures wrought by Devils.

^a Bib. choif. ibid. p. 267.

PART II. have not related a greater number of Cures, perform'd by *Serapis* and *Æsculapius*. They confin'd themselves to such alone, as had succeeded, and appear'd to them the most wonderful: But said nothing of those, where these Deities had fail'd of Success, notwithstanding all their admirable Remedies: And these I am perswaded with *Arnobius**, were incomparably more numerous, than all the others. Yet I dare affirm, that if we would take the Pains to collect all, that is to be found in Profane Authors concerning these kinds of Cures; and would add to them all the Inscriptions of *Gru-ter** and others relating thereto; we might very easily make a compleat Volume of them. Does not *Strabo*† tell us, that the wonderful Cures ascrib'd to *Serapis* were thus collected of old? And can we doubt, but that the two Books compos'd by *Chrysippus*‡, the one upon Oracles, the other upon Dreams, were fill'd with like Stories? But he adds, * *The Practice of Physick won'd have been ruin'd by these Oracles*. I see plainly, that it will be impossible ever to get it out of his Head, that if Devils were concern'd

* *Arnobius* Lib. 1. adv. Gentes. p. 24. Et quoniam beneficia salutis datæ aliorum nominum comparatis, & Christi: Quot millia vultis à nobis debiliū vobis ostendi? quot tabificis affectos morbis nullam omnino retulisse medicinam; cū per omnia supplices irent templa, cū Deorum ante ora prostrati limina ipsa converrerent osculis; cū *Æsculapium* ipsum datorem, ut prædicant, sanitatis, quoad illis superfuit vita, & precibus fatigarent, & invitarent miserrimis votis? — Quid ergo prodest ostendere unum aut alterum fortasse curatos, cū tot millibus subvenerit nemo: & plena sint omnia miserorum infeliciūq; delubra?

* *Gruer.* p. 67, 68, 69, 70, 71. *Tomasinus de Donariis* cap. 33. p. 180, &c.

† *Strabo* Lib. 17. Loco supra descripto p. 253.

‡ *Cicero* Lib. 1. De Divinat. p. 4804.

* *Bib. chois.* ubi supra.

in Oracles, they must have infallibly cur'd all the Sick; even those that had no recourse to them. Nor ought we to wonder, that he is in this Error; since he owns, that *the Extent of the Power and Knowledge of Devils is unknown to him*. Let him learn therefore of the Fathers, that this Knowledge and Power are limited; that Devils neither know, nor can do any thing supernatural; and that even towards all which they can do naturally, the Permission of God is necessary. Let him know farther, that the Sick had not usually recourse to *Serapis* and *Æsculapius*, 'till they had made use of the Medicines of Physicians without Success; and were given over by all the World: as he might have seen in *Gruter's* Inscriptions, and may yet learn from *Suetanius* ^b.

Chap. XVIII.

What is the Extent of the Power and Knowledge of Devils.

He continues in his Error, and says, that *it was against the Interest of the Devils not to appear to all the Sick; and that nothing was more proper to establish their Empire, than constant and perpetual Miracles in favour of those, who went to seek their Help in the Temples*. In one Sense he is in the right; and I make no doubt, but the Devils had in reality all the Desire imaginable, if that had been possible for them, to work constant and perpetual Miracles, in order to establish their Empire among the *Pagans* more and more every Day; and make themselves acknowledged for Gods by them; as that has been always their prevailing Passion, ever since to their

CHAP. XIX

False Suppositions of the Author, with relation to those constant and perpetual Miracles, which he thinks Devils have Power to work.

^a Bib. chois. ibid. p. 265.

^b Suetonius in Claudio. c. 25. Cum quidam ægra & affecta mancipia in insulam Æsculapii, radio medendi exponerent, omnes qui exponerentur, liberos esse sanxit.

^c Bib. chois. ibid. p. 267.

PART II.

great Misery, they have desir'd to equal themselves to the Almighty. But their Power is far short of keeping pace with their Malice; as our *Critick* supposes it does: And they are so far from having been able to work true Miracles; and such as were constant and perpetual; that they could never perform any thing, but Illusions and Impostures; such as the Heathens themselves might easily have discover'd, if they had been willing; and had not given themselves up to the Power of these wretched Spirits, by those shameful Disorders in which they were plung'd. Let our *Author* therefore no more reason upon such false Suppositions; but learn at last, what is the Extent of the Knowledge, and of the Power of Devils.

The Authority of Aristophanes cited improperly by the Author, and refuted by himself.

However he pretends that these Reflections, which he has been now making, are so well prov'd, and so solidly grounded, that they render the Oracles in question *very much to be suspected of Imposture*; adding, *that he does not doubt, but that Men of Sense among the Heathens laugh'd at them.* It follows therefore from thence, in the Opinion of our *Author*, that

St. John Chrysostom shews in his Book contra Gentiles, p. 443 that Devils were never able to work any thing, but Illusions; and that although they could have wrought the greatest Prodiges, yet the human Sacrifices which they enjoyn'd by their Oracles, were sufficient to shew those, who were not wholly blind, that all these Prodiges were only the Effects of their detestable Malice. Ταῦτα, εἰ καὶ θαυμά τι παρεκλήθησε μέγα, μὴ ὅτι ἔπε τι καὶ εἰδέχθη μικρόν, καὶ εἰδένος ἀξίον λόγῳ, καὶ πολλῆς γέμον ἀπάτης ἦν· ἀλλ' εἰ καὶ μετὰ ταῦτα ἦν τὰ γινόμενα, ταῦτα, ἅπ' εἶπον, τοῖς μὴ λίαν θεσηκόσιν ἱκανὰ εἶναι, τίνες ἦσαν οἱ καὶ κτεῖνα ἐραζόμενοι, πῶς μαρτυροῦν, καὶ πάντα ἐπ' ἀνατροπῇ καὶ τῷ ζῶντι, καὶ τῷ κατὰ σάρακα τελευτῶντι τῷ ἡμετέρῳ.

Bib. chois. ubi sup.

Vespasian,

Vespasian, Marcus Antoninus, Julian the Apostat, Celsus, Jamblichus, Tacitus, and in one word, all the other Heathens, whose Works we have left, to say nothing of the rest, were not Men of Sense; since they were so far from laughing at these Oracles, that they gave Credit to them, and admir'd them. Who would not be surpriz'd at so strange a Decision? Yet he maintains it by an Example, which he calls *very remarkable*. It is that of *Aristophanes* in his Comedy intitl'd *Plutus*. He is the only Man of Sense that our Author has found in all Profane Antiquity. This is the only Authority, which he sets in opposition against that of all the Philosophers, of all the *Greek and Roman* Authors, and even of all the Fathers of the Church. But without stopping to shew, by a long course of Argument, the Ridiculousness of such an Opposition; I shall only ask our Critick, if he has not a great Esteem for *Socrates*, to whom he says at the end of his Remarks, *that he will not compare himself, either in Beauty of Thought, or in Greatness of Mind*; wherein certainly we cannot doubt, but he is in the right. What would he answer then, if I should undertake to shew him, from the Authority of *Aristophanes* himself in his Comedy call'd *Nubes*, that this Philosopher, whom he so much esteems, was the most senseless and extravagant Man living? He would say without doubt, that I my self am not well in my Senses, to oppose such a Testimony against that of *Plato, Xenophon*, and all the Ancients; and that we know *Aristophanes* was only a writer of Comedies, who in the unbridled licentiousness of his Satyrs equally ridicul'd

^f Bib. chois. *ibid.*

^g *Id. ibid.* p. 282.

PART II. Gods and Men, Truth and good Manners :
 That he was a Droll by Profession, who sought only to make the Heathen Populace laugh, by vending upon the Theatre all sorts of infamous Impieties, and manifest Falshoods : And that lastly, he cannot comprehend, how I could seriously produce such an Authority. This is without doubt what he would say to me against the Authority of *Aristophanes*, in justification of that Esteem he has for *Socrates*. Let him therefore give me leave to make him very near the same Answer, upon the Subject in question.

He produces new Conjectures to render Gruter's Inscription suspected.

These new Conjectures refused.

He comes back again to *Gruter's* Inscription, and arguing after his usual manner says, ^b *That he should much suspect, that the Priests of Æsculapius caused this Inscription to be made, after having suborn'd some feigned or real sick Persons, on purpose to oppose their Æsculapius against Jesus Christ and his Apostles.* And the reason he has to form this suspicion is, says he, *that it appears that this Inscription was made in the Reign of one of the Antoninus's, which is precisely the time in which the Christian Religion was spread over all the parts of the Roman Empire.* We might admit this conjecture, if we did not know, that it was in all times the Custom of the Heathens, to make such Inscriptions ⁱ, to perpetuate the

^b Bib. choif. ibid. p. 268.

ⁱ Cicero Lib. 3. de Nat. Deor. p. 4798. Tu qui Deos putas humana negligere, nonne animadvertis ex tot tabellis pictis, quàm multi voris vim tempestatis effugerint, in portumq; salvi pervenerint? Horat. Carm. Lib. 1. Ode 5. l. 13.

— Me tabulâ facer

Vorivâ paries indicat uvida

Suspendisse potenti

Vestimenta maris Deo.

Tibull. Lib. 1. Eleg. 3. l. 27.

Nunc Dea, nunc succurre mihi; nam posse mederi

Picta docet Templis multa tabella tuis.

Memory of those pretended Benefits, which they thought they receiv'd from their Gods: And if in particular it were not certain, that long before the birth of Christ the Temples of *Æsculapius* were fill'd with these kinds of Pictures and Inscriptions, as we are inform'd by *Livy*^k, and *Strabo*^l. But continues he, ^m *I should think, that God ought not to have permitted the Devils to work such Miracles, after the publication of the Christian Religion; to avoid giving the Idolaters an opportunity of opposing these Miracles of the Devils against those of Jesus Christ and the Apostles.* And yet there is nothing which they did oftner, as we see in the Books of *Celsus*ⁿ, Chap. XVIII.

The Pagans did often oppose the Illusions of their Oracles against the true Miracles of Jesus Christ and the Apostles; but always to their own Confusion.

^k Titus Livius Lib. 5. Decadis 5. c. 28. p. 968—9. *Sicyonem inde & Argos, nobiles urbes adit (Æmilius Paullus). Inde haud parem opibus Epidaurum, sed inclytam Æsculapii nobili templo; quod 5 millibus passuum ab urbe distans, nunc vestigiis revulforum donorum, tum donis dives erat, quæ remediorum salutarium ægri mercedem sacraverant Deo.*

^l Strabo Lib. 8. loco supra descripto p. 247.

^m Bib. choif. ubi sup.

ⁿ Celsus apud Origenem Lib. 8. sub initio. Et Lib. 7. circa medium. p. 355. *Celsus in this last Book refers the Christians to the Oracles of Trophonius, Amphiaraus, and Mopsus, where he says the Gods did manifestly appear in the Shape of Men, and familiarly converse with all such as desir'd to enjoy their Conversation. To which Origen answers, that it is in vain, that Celsus refers the Christians to these Oracles; since they are convinc'd, that the Deities who dwell in them, and work all these Illusions, are nothing else but Dæmon Impostors. This is also a new Proof, after all those which we have already produc'd, of the Opinion of Origen, and of all the Christians, concerning the Authors of Oracles. Besides, as Celsus oppos'd the frequent Apparitions of those false Deities against the Miracles of Jesus Christ, who he said, appear'd only transiently and like a Ghost. Origen asks him, how then it was possible, that Jesus Christ should still daily work so many Miracles, in turning the Hearts of vast numbers of People; inspiring them with*

PART II and of *Julian* ° the *Apostat*, and in those of the Fathers of the Church, who have written in Defence of the Christian Religion. But this opposition of the Illusions of the Devil against the true Miracles of *Jesus Christ* and the Apostles, was so far from prejudicing the Christian Religion, that it only serv'd to give it the greater Splendour; and make it triumph over Idolatry with more Glory; by reason that the Truth never appears more than when it is plac'd in opposition to Falshood; which is then dissipated as Darknes at the approach of Light. Never it may be did the Fathers ^p of the Church speak with more force, nor confound the weak Objections of the Heathens with more Evidence, than upon this Subject; especially when they shew'd them by the most sensible Proofs, that all the Illusions of their ^a Oracles
ceas'd

with an ardent desire of pleasing God; and leading them to order all their Actions, as Persons who must one Day give him an account of them: How, lastly, it was possible, that his Name alone should cast out Devils, and work a great many other such like Miracles: And this not only in one Place, but throughout all the habitable World, where the divine Power of Christ attracts all such Persons to him, as desire to lead a more holy and perfect Life.

° *Julian*. Imp. apud *Cyrillum*. Lib. 7. p. 235.

^p Videatur præcipuè *Arnob*. Lib. 1. adv. Gentes, & *Chrysost*. Lib. de *S. Babylâ*.

^a *Tertull*. Apolog. cap. 23. p. 22. *Minut. Felix* in *Octav. Cyprian*. ad *Demetrian*. p. 191. *Athanas*. Lib. de *Incarnat. verbi Dei*. N°. 47, &c. *Lactantius*, &c. If, to confirm what the Fathers have asserted concerning the Power, which the Primitive Christians had to put Oracles to silence, it were necessary to bring new Instances of it, besides those which I have produc'd in my Answer, and taken out of *St. Gregory Nyssen*, *St. John Chrysostome*, *Prudentius*, *Lactantius*, &c. I might add those which are related in the Acts of *S. Saturnus* first Bishop of *Tholouse*, and of *S. Felix* Priest of *Rome*, of *S. Anthimus*, *S. Symphorosa*,

ceas'd in the Presence of Christians; and that these did with a surprizing Authority put to flight all those Devils, which they worshipp'd, and which were the Authors of all these false Miracles.

But although we should not penetrate into the Reasons, which made God permit all these false Miracles of Devils, after the publication of the Christian Religion; Reasons which are always worthy of a sovereign Respect, even when unknown to us: yet it ought to satisfy us, that he was pleas'd to have it so; and that this

God has in all times permitted the Devils to oppose their Illusions against the Miracles, which he has wrought in favour of the true Religion.

phorosa, St. Apollinaris of Ravenna; and lastly, in the Life of S. Pacomus, translated from the Greek by Dionysius Exiguus. We may farther see in these Acts, and others of the like nature, own'd as Authentick by all learned Men, how much the Christians were convinc'd, that the Gods of the Heathens were Devils; and that these Devils dwelt in the Idols: They even offering to prove it to their Judges, by the forced acknowledgment of these very Devils, as we see, among others, in the Acts of the Bishop St. Nestor. Irenarchus ait: quomodo ausus es Deos dæmones appellare? Nestor ait: Ego hoc & ratione configno, & confessione eorum, qui exorcisantur, ut intelligas quia dæmones sunt quos adoratis. But the Heathens, as we have said, attributed this Power of the Christians to Magick, as well as all the other Wonders, which they wrought by the Invocation of the Name of Christ. I shall on this occasion relate a Passage of the Acts of the Dispute between St. Acacius and Marcianus a Man of consular Dignity; because besides that it is very beautiful, it also shews, that the Heathens worshipp'd their Idols themselves as Gods. Marcianus ait: Ubi sunt Magi focii artis tuæ, vel Doctores hujus artificiosæ fallaciæ? Respondit Acacius: Nos à Deo meruimus omnia & meremur; sectam verò magicæ artis horremus. Marcianus ait: Ideo Magi estis, quia novum nescio quod religionis genus inducitis. Acacius respondit: Illos destruimus quos vos primum facitis, & a vobis factos ipsi timeris. Deficerent enim Dii vobis, si aut artifex saxo, aut saxum non abundaret artifici. Timemus verò nos illum, non quem fabricavimus, sed à quo fabricati sumus, qui nos creavit ut Dominus, amavit ut Pater, & ab æternâ morte quasi bonus Patronus eripuit.

PART II. is the Conduct, which he has in all times observ'd. Thus it was by his Permission of old, that the Devils oppos'd their Tricks and Illusions against the true Miracles, which *Moses* wrought by his Power and Direction in the Presence of *Pharaoh*. And during all the time of the written Law, when God wrought such a number of Miracles; and rais'd up so many true Prophets, whom he inspir'd; He permitted the Devil also at the same time, to have his false Prophets among the Infidels; and to fill all the Heathen World with the Impostures of his Oracles. It is thus also, that having granted to his Church, from the beginning of its Establishment, the Power of working Miracles in his Name; a ^r Grace which he has continued to it through all Ages; and according to his Promises will continue to the end of the World; he has yet often permitted, and still permits sometimes, that the Devil opposes his Illusions against them. It is thus lastly, that at the end of the World, when *Jesus Christ* shall signalize his second coming by a great number of true Miracles, he will permit that he, who is call'd in an eminent manner the Wicked One, and the Man of Sin, shall perform all kinds of Prodigies ^r, Signs, and lying Wonders by the Power of *Satan*.

The Conclusion of this Refutation of the Remarks made by the Author upon the Second Part of my Answer.

I think I have answer'd all the *Remarks*, which our *Critick* has made, to maintain against the *Second Part* of my *Answer*, the System of

^r Vide Letter to the Translator.

^r 2 Thess. 2. 8, 9. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the brightness of his Coming: Even him, whose Coming is after the working of *Satan*, with all Power, and Signs, and lying Wonders.

Mr. *Van-Dale*, concerning the pretended Im- Chap. XIX.
 postures of Oracles; and to re-capitulate in
 few Words what I have said hitherto upon this
 Subject, in refutation of his *Remarks*: We have
 seen, that with regard to Authorities, he was
 not able to find one single Father of the Church,
 nor even one Christian, who before Mr. *Van-Dale*
 had like him ascrib'd the Heathen Oracles to no-
 thing, but the mere Impostures of Men: That it
 is in vain he would amuse us concerning *Origen*
 and *Ensebius*; since it is evident from all their
 Works, that they did not depart from the
 common Opinion of the rest of the Fathers;
 and that they openly rejected the Paradox,
 which I dispute against. As to the Authority
 of the Heathens, (though that ought to be e-
 steem'd of very small Moment, in a Question
 of this nature;) yet it is certain, that except
 some *Epicureans* and *Cynicks*, who laugh'd at
 Oracles, all the other Philosophers own'd them
 for true; and that nothing was ever more fa-
 mous, nor entertain'd with more respect in all
 the *Pagan Religion*. As to the Reasons which
 Mr. *de Fontenelle* has brought for his Systeme,
 we have also seen, that his *Defender* has aban-
 don'd them; and that the new Impostures,
 which he has substituted in the room of those
 of Mr. *Van-Dale*, are not less chimerical, nor
 less tenable; whether consider'd in themselves,
 or with relation to those, who are made the
 Authors of them; or lastly, with respect to
 the length of time, during which they are pre-
 tended to have continued. From all this I think
 I may conclude, that Mr. *Van-Dale* had neither
 Authorities nor Reasons, to reject, as he has
 done, the general Opinion of all Christians,
 concerning the Authors of the Heathen Ora-
 cles; and to affirm that they were all the Im-
 postures

*The Paradox of
 Mr. Van-Dale
 has neither Au-
 thorities, nor
 Arguments to
 support it.*

PART II. postures of Men only. And this is what I undertook to shew in the *First* and *Second Part* of my *Answer*.

CHAP. XX.

An Answer to the Remarks made upon the Third Part of the Answer, in which inquiry is made into the Time and Cause of the silence of Oracles.

I shall finish in a few Words what regards the *Third Part*. For as our *Critick* dwells very little upon it; and grants me almost all that I have maintain'd, I do not think that for so small a matter, it is worth while to make two Labours of it. I principally endeavour'd to maintain two material Points. The first, that the Fathers of the Church did not teach, as Mr. *Van-Dale* was pleas'd to suppose, that the Heathen Oracles ceas'd all at once, at the very moment of the Birth of Christ: But only that they were reduc'd to Silence after this divine Birth, and in proportion as Christianity was spread thro' the World. The second Point which I maintain'd is, that this miraculous Event was the Effect of the divine Power of Christ, and of that which he has granted to his Disciples, and to his Church, over Devils the Authors of these Oracles.

What the Author objects to overthrow the two Truths, which I have maintain'd upon this Subject.

Upon the first of these Points, the *Defender* of Mr. *de Fontenelle* declares, that he is of my Opinion in this matter; that is, that the Fathers have not taught that, Oracles were silent all at once after the Birth of Jesus Christ; nor even after his Ascension into Heaven: But only that since that time they began to be silent; and that they ceas'd by little and little, in proportion as the Christian Religion was promulg'd. But he adds, that he is perswaded, that Oracles began to be silent long before Jesus Christ came into the World. And this is what he pretends is manifest from the two

Passages of *Cicero*, which he has already cited Chap. XX. in his *Remarks* upon the *First Part*.

Upon the second Point he says, " *that he does not doubt neither, but that the Silence of Oracles was in part an Effect of the Christian Religion.* But, as appears by what he has said elsewhere, and by what he adds a little after, he means (in like manner as Mr. *Van-Dale*) only the Edicts of the Christian Emperors, which caus'd the Heathen Temples to be shut up, or destroy'd; and forbid publick and private Sacrifices, and the other Ceremonies of the *Pagan Religion*. Thereby he means to own nothing miraculous in this Event; nothing which ought to be ascrib'd to the Power of *Jesus Christ*, and to that which he has given his Church over Devils. I shall say one word upon each of these Remarks, which will evidently shew the Malice, and the Falshood of them.

The Malice of the former appears: 1st, in that being unable to deny, that Oracles were put to Silence, in the manner which the Fathers of the Church have alledg'd; that is to say, since the Incarnation of the Son of God, and in proportion as he was known and worshipp'd in the World: Not being able, I say, to deny this, thro' the multitude, and the evidence of those Proofs, which I brought for it; to evade the Consequence of them, he pretends, that this Silence began a long time before Christ appear'd upon the Earth, and there were any Christians in the World. 2dly, In that I having prevented this Objection in my Book, and explain'd the two Passages of *Cicero*, upon which he solely relies; he says nothing of it here,

The Malice and the Falshood of the first of his two Objections.

PART II. and takes no manner of notice of the Answers, which I there made.

The Oracle of Delphos gave Answers as usual, in the time of Cicero; and was not silent a long time after him.

A Proof of this Truth from the Example of Cicero himself, of the Proconsul Appius, of Nero, and of Dion Chrysostome, who receiv'd Answers from this Oracle.

I would therefore lay them again before him, that he may not pretend Ignorance of them for the future; but that I have already done it in the *First Part* of this Work; where I have shewn, that these two Passages which he cites, are so far from proving, that the Oracle of *Delphos* began to cease from the time of *Cicero*; that they prove on the contrary (as Mr. *de Fontenelle*, and Mr. *Van-Dale* were oblig'd to own) that it still subsisted, and gave Answers: I shall only add here, that tho' the Words of *Cicero* were obscure, or ambiguous, yet we could not doubt, but that the Oracle of *Delphos* still gave Answers in his time, and even a long time after. What more certain Proof of it can be desir'd, than the Example of *Cicero*, which I mention'd; who, as *Plutarch* ^w affirms in his Life, consulted this Oracle; and receiv'd an Answer from it, concerning that way of Life he was to pursue, in order to make himself famous? Have not we also the Example of *Appius*, Contemporary to *Cicero*; who according to the Testimony of *Valerius* ^{*} *Maximus*, consulted

^w Plutarchus in Cicerone. Interpr. Xylandro. p. 863. Cicero autem cum bonâ spe plenus ad Rempublicam se conferret, impetum ejus Oraculum quoddam retudit. Delphis enim deum consulenti quoniam modo ad summam pervenire gloriam posset, responderat Pythia, ut ne hominum de se existimationem, sed suam ipsius naturam ducem sibi constitueret.

^{*} Valerius Maximus Lib. 1. cap. 8. N°. 10. p. 58, &c. Atque hoc quidem hominis tantum, illud autem ore ipsius Apollinis editum, quo Appii interitum veridica Pythicæ vaticinationis fides præcurrit. Is Bello civili, quo se Cn. Pompeius à Cæsaris concordia pestifero sibi, nec Reipublicæ utili consilio

sulted the same Oracle during the first Troubles of the *Pharsalian War*, to know what Conduct he should observe therein. Are not these two Instances sufficient to shew evidently, that the Oracle of *Delphos* subsisted, and gave Answers as usual in *Cicero's* time? But it continued also after him, and after the Birth of our blessed Saviour, as appears from the Example of *Nero*, who consulted it, as *Suetonius* relates; and was warn'd by it to have a Care of his seventy third Year; by that of *Dion* & *Chrysostom*, who himself relates the Answer, which he receiv'd

consilio abruperat, eventum gravissimi morus explorare cupiens: viribus Imperii (namq; Achaiae praeerat) antistitem Delphicæ cortinae, in intimam sacri specus partem coegit descendere, unde ut certæ consulentibus sortes petuntur, ita nimis Divini Spiritus haustus reddentibus pestifer exsistit: Igitur impulsu numinis instincta virgo, horrendo sono vocis, Appio inter obscuras verborum ambages fara cecinit. Nihil, inquit, ad te hoc, Romane, bellum: Eubœa-Cœlam obtinebis. At is ratus consiliis se Apollinis moneri, ne illi discrimini interesset, in eam regionem secessit, quæ inter Rhaminunta nobilem Attici soli partem, Caristumq; Chalcidico freto vicinam interjacens, Cœlæ Eubœæ nomen obtinet, ubi ante Pharsalicum certamen morbo consumptus, prædictum a Deo locum Sepulturæ possedit.

Suetonius in Nerone. cap. 40. Ut verò consulto Delphis Apolline, septuagesimum ac tertium Annum cavendum sibi audivit, &c.

* Dion. Chrysost. Orat. de exilio. p. 222. Ταῦτα ἐνθυμωθήτω μοι, ἔδοξε καὶ αὐτὸν εἰς θεῶν βαδίσαντά, χρησάμενος Συμβόλῳ ἱκανῶ, καὶ τὸ παλαιὸν ἐθῶς τῶν Ἑλλήνων καὶ δὴ χρησάμενος μοι ἀνέλεν ἀτοπὸν τινα χρησάμενον, καὶ ἐν ἑαυτῷ Συμβόλῳ. ἐπέλεξε γὰρ με αὐτὸ τὸ πρῶτον ἐν ὧ ἐμὴ πάση προθυμίᾳ, ὡς καλῶ τινα καὶ Συμβόλῳ χρῆσθαι, ἕως ἂν ἐρη ὁπὶ τὸ ὕψιστον ἀπέλθῃς τῆ γῆς. Dion Chrysostome does not say here, that this Oracle which he consulted, was that of Delphos; but he says it plainly a little before.

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PART II. from it; and lastly by what *Plutarch* ^a says of the Priestess of *Delphos*, Predecessor to her that liv'd in his Time; who desiring to deliver Oracles to some Strangers, that were come to consult her; (tho' the Sacrifices accustomed to be offer'd before had not succeeded that day; and she found her self very much indispos'd for receiving the Inspiration of *Apollo*;) was so horribly tormented with it; and suffer'd such violent Convulsions, that she dy'd some Days after.

We have an entire Book of *Plutarch*, which both supposes, and evidently proves this very Truth.

But we have an entire ^b Book of *Plutarch*'s, which proves this Truth with yet more Certainty and Evidence, than all these Examples.

^a *Plutarch* Lib. de Defect. Orac. in fin. p. 777, 778.
 "Ὡς ἴσμεν ἐπὶ τῇ ἐνασχέσει θανάσεως Πυθιάδου. Θεο-
 πρέτων γὰρ ἀπὸ ξένης φρεσίνουσαν, λέγει τὰς πρώτας
 καλαπείσεις ἀκίνητον ἵκμεναι καὶ ἀπαθεῖν τὸ ἱερεῖον. —
 τί ἐν ζωῇσι περὶ τῇ Πυθιάδῃ; κατέβη μὲν εἰς τὸ μαρτεῖον
 ὡς φασὶν ἄκητος καὶ ἀπερθυμῶς, ἐνθὺς δ' ἐπὶ τὰς πρώτας
 ἀποκρίσεις ἢν καλαραγῆς τῇ τεραχύνῃ τῇ φωνῇ ἐκ ἀνα-
 φέρεσα, δίκην νεῶς ἐπισημῆς, ἀλάλη καὶ κακῶ πνέμα-
 τος ἔσα πλήρης. τέλει δ' ἀνὰ πασὶν ἐπιταραχθεῖσα,
 καὶ μετὰ κεχυγῆς φόβεσθαι φερεμένη περὶ τὸ ἔξωδον, ἐβλε-
 ψωτὴν, ὡς τε φεῖν μὴ μόνον τοῦ θεοπετρῆς, ἀλλὰ καὶ
 τῇ περὶ Νικάνδρου, καὶ τοῦ πατρὸς τῶν ὁσίων ἀνείλον-
 το ὡς τοι μὲν μικρὴν αὐτὴν εἰσθρόνους ἐμφορεῖν, καὶ δι-
 εῖωσεν ὅλῃς ἡμέραις. I leave others to judge, what this
 Inspiration could be; or this dumb and evil Spirit, with which
Plutarch does here say, that this Priestess was fill'd; and that
 it agitated her in so terrible a manner. It is surprizing, that
 this Author, otherwise so knowing and judicious, should acknow-
 ledge (as appears also from several other Passages of this very
 Dialogue) that evil Demons did often concern themselves in de-
 livering Oracles; and that it was to appease them, that the in-
 famous and cruel Ceremonies of their Mysteries and Feasts were
 instituted; and should be yet so strangely fond of Oracles. But
 such was the Blindness of the Heathens, and the Dominion which
 the Devil had over them.

^b *Plutarch*. Lib. cur nunc Pythia oracula non reddat car-
 mine.

It

It is that, wherein this Philosopher answers those, who ask'd in his Time, why the Priestess of *Delphos* deliver'd no more Oracles in Verse, as she formerly us'd. Does not this Objection, which is that of *Cicero* in his Second Book *de Divinatione*, evidently suppose, that this Oracle did still give Answers in Prose? Since if it had no longer answer'd at all, no Man would have thought of putting this Question; nor would *Plutarch* have undertaken to answer it by this Treatise: But he would have plac'd this Oracle among those, which had absolutely ceas'd; and after the Cause of the Cessation of which, he enquires in another Book. Does not that of which we speak, also evidently shew by all that *Plutarch* there relates, that after some intermission (which is probably the same, that *Lucan*, *Statius*, and *Juvenal* complain'd of) the Oracle of *Delphos*, on account of its Responses, became more celebrated, than it had been for a long time, as well as more rich and considera-

* *Plutarch. ibid. Xylandro Interpret. p. 499. Enim verò ut lineam rectam Mathematici vocant brevissimum ab uno ad alterum terminum ductum; sic Pythiæ Sermo absq; ullo flexu, circuitu, ambiguitate, fraude, recta ad veritatem proficiscens: quanquam de sua fide causæ dictionem non possit detrectare, tamen falsi à nemine in hunc usq; diem convicta est: sed donariis barbaricis græciorumq; oraculum opplevit. Edificiorum autem & Amphictyonicarum apparatus elegantia, videtis nimirum ipsi, præterq; iis adjecta quæ antehac non erant, multa eorum, quæ jam ruinam traherent & pessum irent resecta. Sicut verò arboribus fœcundis aliæ suppullant: ita etiam juxta Delphos pubescit & adolescit Pythia ob copiam eorum quæ hîc sunt, figuram adepta formamq; & ornatum templorum, curiarum, aquarumq; lustralium, quanta mille ab annis præcedentibus non habuit. p. 500. Nobis autem Apollo splendidiora, meliora, & apertiora his signa præbuit, ex tanto qui præcessit squalore, solitudine, & temperie, ad tantas copias splendorem, honoremq; non evehens.*

PART II. ble; and that it receiv'd this new accession of Glory principally from hence, that its Answers, which were deliver'd for the most part in Prose, were consequently more clear, intelligible, and satisfactory to such, as came from all Parts to consult it? Do we not also^d there learn, that the Objection of *Cicero*, and of such as before and after him were surpriz'd, that this Oracle answer'd no longer in Verse, is not solid? since *Plutarch*, who was better acquainted than any one, with all that concern'd it, shews by a great number of Examples and Authorities, that in all Ages it had given Answers in this manner; and that in his time it still answer'd sometimes in Verse; of which he brings a famous Example. It is therefore indubitable, that the Oracle of *Delphos* deliver'd Responses as usual in the time of *Cicero*; and that even a long time after him it was no less famous and renown'd, than it had been in former times. There-

^d *Plutarch. ibid. p. 489. Oracula multa & jamdudum prosâ oratione sunt edita, ac de rebus ea haud levibus. Lacedaemoniis, ut scribit Thucydides, de bello contra Athenienses oraculum scitanti bus Deus victoriam pollicitus est: seq; vocatum & non vocatum auxilio futurum: Βονήσαν αὐτὰς & ἀνὰ δαίμονα & ἀνὰ γὰρ αὐτὰς. — Atheniensibus de expeditione in Siciliam consulenti bus mandavit, ut Antistitam Minervæ, quæ Erythris erat, duerent: ei nomen erat Hesychia. — Dinomeni Siculo de filiis oraculum petenti, respondet tres tyrannidem gesturos: quumq; subjecisset Dinomenes, quæ res nimirum Apollo Domine iis verteret malè, respondit Deus id quoq; se ei dare ac promittere, &c. p. 490. Quod verò maximum est, Rhetra illa secundum quas Lacedæmoniorum Rempublicam Lycærgus composuit, solutâ oratione ei datæ sunt. Jam quum Alyrius, Herodotus, Philochorus, & Ister, qui maximè in id incubuerunt, ut carmine dicta Oracula conscriberent, Oracula etiam prosâ oratione repleverunt. — Nonnulla tamen hodièq; carmine redduntur, quorum causâ etiam sem celebrent fecit. Est in Phocide, &c.* by

by we see the Falshood of that Remark, which our Critick has made; and by which, solely grounded upon these two Passages of Cicero, ill understood by him, he pretended to shew, that long before Christ came into the World, Oracles had begun to be silent.

Chap. XX.

CHAP. XXI
A confutation
of the Second
Objection of the
Author.

As for his second Remark, relating to the Cause of this Silence, which he, as well as Mr. Van-Dale and Mr. de Fontenelle, ascribes to the Edicts of the Christian Emperors, and to the Destruction of Paganism; if he had brought any new Proof of it, we would examine it here: but since he is satisfy'd in saying it without proving it; and again maliciously conceals all that I have said upon this Topick in my Answer, I hope he will not take it amiss, that I refer him to that of Plutarch in his Book *De Defectu Oraculorum*. He will there learn, (at least if he be not desirous still to blindfold himself, with regard to things that are most clear and evident, thereby to avoid the necessity of acknowledging the divine Power of Christ in this miraculous Event;) He will there learn, I say, that in the very time when Paganism was still in its most flourishing Estate; and long before there were Christian Emperors in the World; the most part of Oracles were already reduc'd to Silence. The Book of this Philosopher is so certain and authentick a Proof of this Truth, that it is alone sufficient to convince those Unbelievers, who are most resolutely determin'd to give Credit to nothing, that redounds to the Glory of Jesus Christ, or to the Honour of his Religion. These therefore are two intire Works of Plutarch, which I set in opposition against the two Remarks of our Critick; and which so evidently shew the Falshood

It is evident
from the Tre-
tise of Plu-
tarch, that be-
fore there were
any Christian
Emperors, the
most part of
Oracles was put
to Silence.

PART II.

Why notwithstanding the Evidence of this Testimony of Plutarch, the Author has attempted to ascribe the Cessation of Oracles to the Edicts of the Christian Emperors.

of them, that I cannot comprehend, how it was possible for him to make those Remarks.

But I well see what has oblig'd him to venture at them, notwithstanding these two Books of *Plutarch*, (which could not be unknown to him; though he thought perhaps, that his Readers would take no notice of them;) and that is, that he could not bear my having made it appear, that this Silence of the Heathen Oracles could be imputed to nothing, but the Power of *Jesus Christ* over Devils; and to that which he has given his Church to cast them out in his Name. Our *Critic* was disturb'd at my shewing, that our Blessed Saviour exercis'd this Power during the whole Course of his mortal Life, with an Authority and Dominion comparable to none but God alone. And that his Disciples us'd it in like manner, by the Invocation of his Name, and the glorious Sign of his Passion, during the six first Ages of the Church, with a Success that confounded the Idolaters and Hereticks of those times. He saw the consequences of these two Truths, and endeavour'd to obscure them by whatever means he could. He was especially uneasy at my speaking so much, concerning the divine Power of *Jesus Christ* during his mortal Life. And he says upon this occasion, *That it were better to speak of the Power, which Christ has in Heaven and upon Earth; and of his glorious Kingdom, than of his State of Humiliation.* But for what Reason? Is it because our Blessed Saviour in this State of Humiliation, to which he condescended to reduce himself for the Salvation of Mankind, had not an absolute Power over all the Creatures, as he

has at present in Heaven; though he was not then pleas'd to exercise it in its utmost extent? Was not he from the first Moment of his Life truly God, in all things equal to, and consubstantial with his Father? Had not he from that time the very same Power and Authority? Does not he himself say, speaking of the Power which he had in his State of Humiliation, "My Father has put all things into my Hands. All which the Father hath is mine. All things which the Father doth, these also doth the Son likewise." For as the Father raises up the Dead and quickneth them, even so the Son quickneth whom he will. And in that admirable Prayer, which he made after his last Supper, does he not say again, speaking to his Father, "And all mine are thine, and thine are mine: as he had already said a little before, that his Father had given him Power over all Men. Do not all these Passages of Scripture evidently prove, that our Blessed Saviour in his State of Humiliation, had essentially the same Power over all the Creatures, which he has at present in Heaven?

Jesus Christ during all his mortal Life, had a Power in every thing equal to that of his Father.

Our Cruick will not own this truth, which is indubitable in the Principles of the Christi-

This is an undoubted Truth, and also a necessary and evident Consequence of the Doctrine of the Divinity of Jesus Christ.

• *Matth. 11. 27. All things are deliver'd unto me of my Father.*

• *Joh. 16. 15. All things that the Father hath are mine.*

• *Joh. 5. 19, 21. For what things soever he (the Father) doth, these also doth the Son likewise. For as the Father raiseth up the dead and quickneth them: even so the Son quickneth whom he will.*

• *Joh. 17. 10. And all mine are thine, and thine are mine.*

• *Ibid. v. 1, 2. Father the Hour is come, glorify thy Son, that thy Son also may glorify thee. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him.*

PART II. an Religion; and a necessary Consequence of one of the Fundamental Doctrines, on which that Religion is establish'd. He pretends on the contrary, that Jesus Christ had not this absolute Power over all the Creatures, 'till after his Resurrection and Ascension into Heaven: For in Fact he proceeds in his Argument thus.

' Though, says he, Jesus Christ did through this state of Weakness arrive at the Glory, which he is possess'd of in Heaven; yet it was properly at his entrance into this Glory, that he was put into the full Possession of that absolute Power, which he has over all the good and evil Spirits, that are in Heaven, or upon Earth. It is true, that Jesus Christ did through his Sufferings and Estate of Weakness, attain to the Glory which he possesses in Heaven: But it is by a new Title and a new Right, which he acquir'd by this Estate; and added to that which he had from the first Moment of his Life, in Quality of God and of the Son of God: and the Glory to which he attain'd by this new Right, is the same with that which he had in his Father, as he himself says¹, before the Creation of the World. But

The frightful Consequences of the Author's Proposition.

what frightful Consequences follow from what our Author says here? For if it was properly at his entrance into this Glory, that Christ was put into the full Possession of that Power, which he has over all good and evil Spirits: Then before his Resurrection and Ascension he had not the full Possession of this Power. He was not therefore fully and absolutely God; he was not fully Lord: and it is only since he took the full Possession

¹ Bib. chois. ibid. p. 276.

² Ibid. v. 5. *And now, O Father, glorify thou me with shine own self with the Glory which I had with thee before the World was.*

session of this Power, which he has at present, Chap. XXI.
that he is absolutely and properly God and Lord. And what is more hideous, than this blasphemy? What more contrary to all the Scripture; which teaches us so clearly, and in so many places (as we have just seen) that the Power of Christ upon Earth was in all things equal to that of his Father? And to speak here only of that which he had over Devils: what Dominion can we imagine more absolute, perfect, and intire, than that which during his mortal Life he exercis'd over these evil Spirits? Did not he command them, as their Sovereign^m, and their Master, to come out of the Bodies which they possess'd; and was he not immediately obey'd? Did not these wretched Spirits beseech him upon these Occasionsⁿ, that he would not command them to go out into the Deep? Did they not then own him for their Sovereign and their God^o; calling him the Son of God most High? And in this State of Humiliation, in which he was, did he not likewise

Particular Proofs of that divine Power, which Christ exercis'd over Devils, during the Course of his mortal Life.

At that very time he communicated the same Power to his Disciples: which shews the full and absolute possession, which he had of it.

^m Mark. 1. 23, & seqq. And there was in their Synagogue a Man with an unclean Spirit; and he cried out, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy Peace, and come out of him. And when the unclean Spirit had turn'd him, and cried with a loud Voice, he came out of him. And they were all amaz'd, insomuch that they question'd among themselves, saying, what thing is this? What new Doctrine is this? For with Authority commands he even the unclean Spirits, and they do obey him. And Luk. 4. 36, &c.

ⁿ Luk. 8. 31. And they besought him, that he would not command them to go out into the Deep.

^o Ibid. v. 28, 29. When he saw Jesus, he cried out and fell down before him, and with a loud Voice said, what have I to do with thee, Jesus, thou Son of God most high, I beseech thee torment me not. For he had commanded the unclean Spirit

EXERT II likewise give his Disciples the same Power; when he said to them, "I have given you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy. And was it not at this very time, that his Disciples, after they had exercis'd this Power, which they had receiv'd from him, return'd with Joy, saying, "Lord even the Devils are subject unto us through thy Name? And what can better shew the full and absolute Possession of that Power, which Christ had over these evil Spirits, than the communication of it, which he vouchsafed at that time to his Disciples? But what need is there of confuting this Impiety any more at large? Is it not enough to give us all the Horror of it, which it deserves, to know it is that of *Smalcus* and the rest of the *Socinians*, Enemies to the Divinity of Jesus Christ? Let us thence learn to know, what our *Critic* is; and for what reason he takes it ill, that I spoke of the divine Power, which Christ exercis'd over Devils.

CHAP. XXII.

This Author will not acknowledge the Power, which Christ gave to his Church over Devils.

If he has not spar'd the Master, we must not expect that he should spare the Disciples; and

to come out of the Man. And Mark. 3. 11. And unclean Spirits when they saw him, fell down before him, and cried, saying, thou art the Son of God.

Luk. 9. 10. Then he call'd his twelve Disciples together, and gave them Power and Authority over all Devils. And Cap. 10. 19. Behold I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy. And Matth. 10. 8. Heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils.

Luk. 10. 17. And the Seventy return'd again with Joy, saying, Lord, even the Devils are subject unto us through thy Name.

Smalcus in *Catechesi Racoviana*, de personâ Christi cap. 12.

that

that he should acknowledge in them this same Power of casting out Devils, of which through all Ages they have given such illustrious Proofs. He says therefore with regard to them, *That he does not pretend to be under any Obligation to believe Facts, of the truth of which it was very hard to be well assur'd, at the very time in which they are said to have happen'd; and which it would be impossible to prove at present.* And what more certain and authentick Proofs of these Facts can we desire, than the unanimous Testimony of all the Fathers and Ecclesiastical Writers, who were often Eye-witnesses of them; and next to this, that of the Heathens themselves, who were oblig'd to own them? If he does not believe Facts, that are grounded upon such authentick Testimonies, what will he credit for the future upon the Authority of Men? Let him therefore by the same Reason reject all the *Greek and Roman History*; since he will never find one Fact there, for which he can produce so many Witnesses, and so worthy of belief, as those which may be brought, to prove this wonderful Power of casting out Devils, given by Jesus Christ to his Church: And if it be impossible at present, as he pretends, to prove the Facts, which shew this Power; it will be still more impossible to prove those, on which all these Histories are grounded: But he adds, Speaking of the Fathers of the Church, and of the Primitive Christians; *The Credulity of some, and the Want of Sincerity in others, be-*

For this purpose he calls into question the most authentick Facts; and rejects all History, both sacred and profane.

¹ Bib. chois. ibid. p. 275.

² Vide Smiglecius Lib. nova monstra novi Arianismi: Parte 2. & Frider. Spanhemium in Elencho Controv. Theolog. cum Socinianis, Controv. 21, & 47. p. 812, & 830.

³ Bib. chois. ibid. p. 275, 276.

PART II.

sides the length of time, puts us out of a condition to assure our selves of what we ought to know, in order to judge rightly concerning them. The

He makes his last Effort, by his Calumnies to overthrow the Authority of the Fathers, and of all the Ecclesiastical Writers,

A confutation of these new Calumnies.

length of time does nothing in this matter: otherwise we should be oblig'd to reject all those Histories, which I now mention'd: since it is yet a longer time, since the Facts happen'd, which they relate. Besides the Wonders, which have been done of this nature in all the latter Ages, do perfectly confirm those, which were wrought in the First; and shew clearly, that the Methods of God which regard his Church, were still the same in all times. As to the Credulity of the Fathers, and their want of Sincerity, it is not only a thing alledg'd rashly, and without Proof; but also a senseless Calumny, and evidently overthrown by all that we have left, both of the Lives and Works of these great Men. If after all the illustrious Proofs, which they have given, of their profound Knowledge and eminent Sanctity, any one dares suspect them of credulity and dissingenuity, there is no Man on Earth, nor ever was, that ought not to pass for one lawfully convicted of the same Faults.

Our Remarker is not altogether insensible of the injustice and extravagance of his Suspitions. He clearly perceives, that by all his Calumnies he shall never be able to hinder Men from paying that Respect, which is due to these great Authors, by giving Credit to those miraculous Facts, which they have related in their Works. He says therefore, as in a kind of Anger, "Let Men believe what they will of them, provided they always distinguish between the Mi-

acles of Jesus Christ and the Apostles, and those Chap. XXII.
of the following Ages. Here he returns into the
right way again; and grants us all that we ask
of him upon this occasion: For certainly what-
ever Credit we may give to the Miracles rela-
ted by the Fathers, we distinguish it extremely
from that, which we give to those of Jesus Christ
and the Apostles, which are related in the Holy
Scriptures. We believe these by a Divine
Faith, which is indubitable and infallible; and
with respect to its certainty infinitely surpasses
whatever has the utmost assurance possible a-
mong Men. We believe the other only with
a human Faith, which is neither infallible, nor
absolutely indubitable; and which though it in-
crease in certainty, in proportion to the Au-
thority of those that speak to us; yet never
does, nor ever can come near that, which we
give to what is related in the Holy Scrip-
ture, which is the Word of God himself. If
our Author believ'd the contrary concerning us,
it is a new Proof, that he is very ill inform'd
of our Opinions.

*The Difference
between the
Belief, which
ought to be
given to the
Miracles rela-
ted in the Scri-
pture, and that
which we yield
to those, produ-
ced by the Fa-
thers.*

I have only one Word more to say, concern-
ing the Passage of *Plutarch*, of which he brings
an Interpretation a little different from mine;
but which equally condemns that, which Mr. *de*
Fontenelle had given of it. I would willingly
approve of it, but that I find two difficulties
in it: The first is, that without any necessity
he changes the Text of *Plutarch*, by retrench-
ing a negative Particle, which is in all the best
Editions of this Author. Now certainly it is
not permitted to any one to give himself such
liberties, at least if he have not the Authority
of MSS. or of evident Reasons. The second
is, that by taking away this negative Particle,
we do not so perfectly discover the inverted
Argu-

*An Explication
given to a Pas-
sage of Plu-
tarch, and cri-
ticiz'd by our
Author with-
out Reason.*

PART II. Argument there spoken of, which consists in drawing a Consequence opposite to that of our Adversary, from the Antecedent which he has maintain'd, and which we admit without changing any thing in it. I could add, that * *Amyot* and *Xylander* †, who certainly were at least as learned as our Author, have translated the Passage of *Plutarch* as I have done; and thought themselves oblig'd to retain the Particle, which he by his plenary Authority does a little too boldly retrench.

A Conclusion drawn against the Author, upon occasion of what he has objected against the Third Part of the Answer: At last he finishes his *Remarks* upon the Third Part of my Book; and says, ‡ *That we may conclude, if we well examine what he has now said, that the Primitive Christians did in reality make a little too much noise, about the silence and decay of Oracles after the Birth of Jesus Christ: because this decay had already begun a long time before; and had happen'd only by little and little, in proportion as the number of Pagans diminished; and was not intirely consummated, but by the Authority of the Christian Emperors.* But whereas after having well examin'd all these *Remarks*, as he desir'd, I have found them very weak and false; and in particular with regard to the Authority of *Cicero*, on which alone he grounds this pretended decay of Oracles before the Birth of Christ; I have shewn him, that that Au-

* *Amyot*. Des Oracles de la Prophetesse Pythie. Le même avient à certains propos, quand ou les renverse, & pourtant is en at-il, qui vous diront, que les Oracles ne sont pas beaux & bons, pource qu'ils sont de Dieu; mais au contraire les autres diront, qu'ils ne seront pas de Dieu, parce qu'ils seront mauvais. p. 693. b.

† *Plutarch*. de Pythiæ Oraculis Interprete *Xylandro*, p. 479. Hoc ait Bio quibusdam etiam Orationibus accidere; quando invertuntur. Itaq; & Oracula aliqui non dicent bene habere, quia Deus eorum sit Author, sed Dei non esse, quia sunt vitiosa.

‡ *Bib. choif. ibid. p. 280.*

thority is so far from favouring him, that it Chap. XXII.
condemns him: And as to the diminution of
the number of Heathens, and the Authority of
the Christian Emperors, to which he ascribes
this Silence, it is certain that *Paganism* was still
in a most flourishing condition under Heathen
Emperors, when Oracles were for the most part
reduc'd to Silence, by the Concession of the
Heathens themselves: I think I may thence
draw a Conclusion directly opposite to his;
which is, that the Fathers had great Reason to
take advantage of this miraculous Silence of
Oracles against the Heathens; since in reality
there can be no other cause of it alledg'd, but
the divine Power of Christ over Devils, the
Authors of these Oracles; and that which he
communicated to his Church through all Ages,
to cast them out by his Authority, and the In-
vocation of his Name; That the Proofs of it,
which I produc'd in my *Answer*, remain un-
shaken; and that the *Defender* of Mr. de Fonte-
nelle was able to bring nothing against them, but
Discourses in the Air, mere Possibilities, Er-
rors against the Faith, and Calumnies against
the Fathers, which are evidently false.

This, Sir, is what I thought myself oblig'd
to answer to the *Author* of the *Remarks*, which
you have inserted in the XII Tome of your *Bib-*
liotheque Choise. As you are one of his Friends,
you will think perhaps, that in some places I
have refuted him with too little Ceremony. But
I will make you your self the judge. Could I act
otherwise with regard to one, who would make
the Fathers of the Church pass for weak Men
and Impostors? Who treats the learned *Roman*
Catholicks as Hypocrites, that write and speak
concerning Religion quite otherwise than they
think? Who lets himself loose against the most
holy

*The Conclusion
of the whole
Book address'd
to Mr. Le
Clerc, on occa-
sion of the Con-
duct of his
Friend, and of
that which it
was thought
necessary to ob-
serve with re-
gard to him,
or which will
be observ'd
hereafter.*

PART II. holy Usages, and the most ancient and best authoriz'd Practices of the Catholick Church? And, lastly, who does not spare even the Divine Nature, and the adorable Person of Jesus Christ? If I had conceal'd all these Extravagancies, or only answer'd them coldly; should not I have drawn upon my self that just Reproach, which the *Roman Orator* * once made to another Orator of his time, upon his exposing the greatest Attempts of his adverse Party with an admirable Sweetness and Tranquillity? "Would you speak so coldly, says he, if what you say were true? Would not more Force and Vehemence appear in all your Actions? Besides, Sir, you know, that the goodness of the Cause, which any one maintains, does naturally inspire a certain Confidence, which shews its self without his considering it, even in the manner of his Expression. Now was there ever a better Cause, than that which I defend? Since it is that of the Christians of all Ages, whose Opinions I only explain; and at the same time that of Jesus Christ himself, whose divine Power I maintain. I desire you therefore to bring the *Author* of the *Remarks* to hear Reason in this Case. Tell him, that he should have produc'd something more, than suspicions and imaginary Possibilities, to overthrow an Opinion generally receiv'd by all Christians for seventeen Centuries; and maintain'd by Facts, which are authoriz'd by the Testimony of all the Fathers and Ecclesiastical Writers. Tell him, that he should have had more respect for these great Men; and not have attack'd their Authority; and the Reputation of the learned *Roman Catho-*

* Cicero Lib. de claris Oratoribus.

licks, as he has done, by most rash and unjust Suspicions. Tell him, lastly, that he should have used more precaution, than to have fallen so manifestly into the Method and Errors of the greatest Enemies of Jesus Christ. If he be the better for your Advice, I shall rejoice at it; if not, you may tell him, that he must expect to be treated with yet less complaisance for the future; that I shall not be able to forbear refusing his Errors still more severely, and letting the World know what he is.

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